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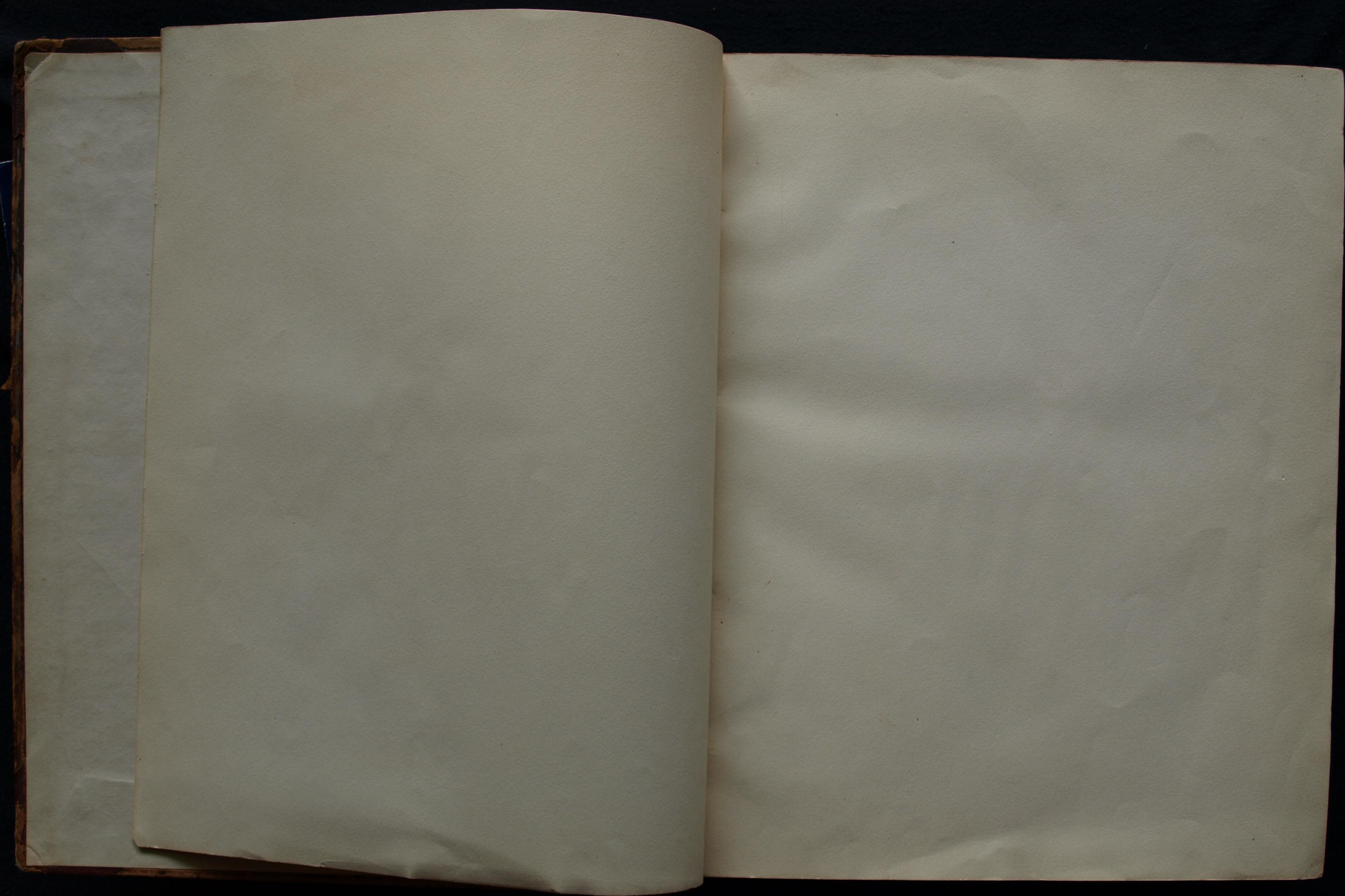
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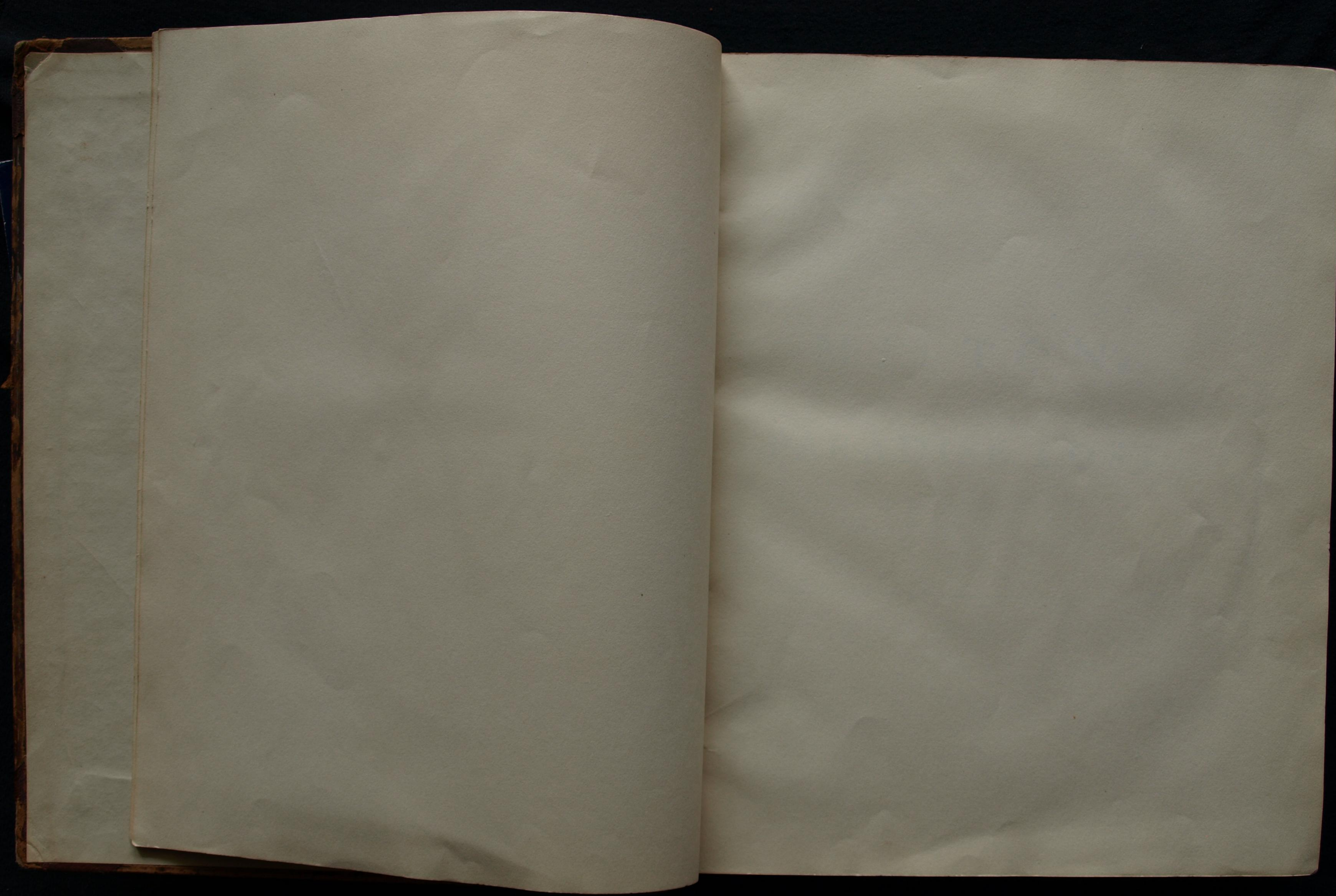
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MILTON's
PARADISE LOST.

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MILTON's
PARADISE LOST.

A NEW EDITION,

By RICHARD BENTLEY, D. D.



L O N D O N:

Printed for JACOB TONSON; and for JOHN POULSON; and for
J. DARBY, A. BETTESWORTH, and F. CLAY, in Trust for
RICHARD, JAMES, and BETHEL WELLINGTON.

MDCCXXXII.
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Department
of
Librarianship

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THE
PREFACE,

By Dr. BENTLEY.

TIS but common Justice, to let the Purchaser know what he is to expect in this new Edition of Paradise Lost.

Our celebrated Author, when he compos'd this Poem, being obnoxious to the Government, poor, friendless, and what is worst of all, blind with a Gutta Serena, could only dictate his Verses to be writ by another. Whence it necessarily follows, That any Errors in Spelling, Pointing, nay even in whole Words of a like or near Sound in Pronunciation, are not to be charg'd upon the Poet, but on the Amanuensis.

The Faults therefore in Orthography, Distinction by Points, and Capital Letters, all which swarm in the prior Editions, are here very carefully, and it's hop'd, judiciously corrected: though no mention is made in the Notes of that little but useful Improvement.

Our Poet, in thousands of Places, melts down the Vowel at the end of a Word, if the following Word begins with a Vowel. This Poetical Liberty he took from the Greeks and Latins: but he followed not the former, who strike the Vowels quite out of the Text; but the latter, who retain them in the Line, though they are absorb'd in the Speaking; as,

Monstrum horrendum, informe, ingens:

a

Which

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P R E F A C E.

Which in the Greek way would be writ thus;

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In this Innovation our Poet has shewn both his Judgment and Resolution; who durst do Right against Custom, having no body to precede him, nor any yet to follow him. By this, he in some measure amended the Hollownes and Emptiness of our English Verses, which in Cases of Nouns, and Moods and Tenses of Verbs must cram in of, to, from, &c. and have, will, may, &c. where Greek and Latin only change the last Syllable, as numeri, numero; legit, leget, legat: which generally makes one Latin Verse aequiponderant to two English: as, let any one try in a Translation of this in Virgil.

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So He with difficulty' and labour hard

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These small Improvements will be found in the present Text, which challenges to be the Truest and Correctest that has yet appear'd: not ONE Word being alter'd in it; but all the Conjectures, that attempt a Restoration of the Genuine Milton, cast into the Margin, and explain'd in the Notes. So that every Reader has his free Choice, whether he will accept or reject what is here offer'd him; and this without the least Disgust or Discontent in the Offerer.

But more Calamities, than are yet mention'd, have happen'd to our Poem: for the Friend or Acquaintance, whoever he was, to whom Milton committed his Copy and the Overseeing of the Press, did so wilely execute that Trust, that Paradise under his Ignorance and Audaciousness may be said to be twice lost. A poor Bookseller, then

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living near Aldersgate, purchas'd our Author's Copy for ten Pounds, and (if a Second Edition follow'd) for five Pounds more: as appears by the original Bond, yet in being. This Bookseller, and that Acquaintance who seems to have been the sole Corrector of the Press, brought forth their First Edition, polluted with such monstrous Faults, as are beyond Example in any other printed Book. Such as among many Hundreds are these following:

Book Line		Book Line	
I. 91	Into what pit for	VII. 15	Thy tempt'ring for
259	Not built	160	Chang'd
590	Gesture	373	Longitude
662	Understood	451	Fowl
II. 352	An Oath	VIII. 158	Light
517	Alchymie	417	In degree
683	Front	559	Loveliest
801	Vex	591	Is judicious
III. 96	Faiblest	IX. 5	Venial
131	First	318	Domestic
534	And his Eye	458	Angelic
664	Favour, him	815	Forbidd' safe
IV. 293	Severe	X. 329	Rose
555	Ev'n	647	To the Ages
879	Transgressions	728	Ear or drink
945	Distances	805	Dust
V. 172	Thy greater	XI. 51	Gross
173	Eternal	212	Fear
215	Embraces	276	Tender
711	Eye	299	Wound
VI. 162	Destruction	XII. 53	Spirit
332	Nedorous	177	Fill
356	Ensigns	554	End
513	Subtle Art	601	For
			Come.

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Was faln on evil days and evil tongues,

With Darknes and with Dangers compass'd round

And Solitude;

a 2

thought

P R E F A C E

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And yet a farther Misfortune befell this noble Poem, which must be laid to the Author's Charge, though he may fairly plead Not Guilty; and had he had his Eye-sight, he would have prevented all Complaints. There are some Inconsistencies in the System and Plan of his Poem, for want of his Revival of the Whole before its Publication. These are all first discover'd in this Edition; as I. 39, 170, 326. II. 78, 456, 969, 997, 1001, 1052. III. 556. IV. 177, 381. V. 176, 200. VI. 55. X. 601. But though the Printer's Faults are corrigible by retrieving the Poet's own Words, not from a Manuscript, (for none exists) but by Sagacity, and happy Conjecture: and though the Editor's Interpolations are detected by their own Silliness and Unfitness; and easily cured by printing them in the Italic Letter, and inclosing them between two Hooks; yet Milton's own Slips and Inadvertencies cannot be redress'd without a Change both of the Words and Sense. Such Changes are here suggested, but not obtruded, to the Reader: they are generally in this Stile; It MAY be adjusted thus; Among several ways of Change this MAY be one. And if any Person will substitute better, he will deserve every Reader's Thanks: though, it's hoped, even These will not be found absurd, or disagreeing from the Miltonian Character:

Sunt

P R E F A C E

id est. Sunt & mihi carmina; me quoque dicunt
Vatem pastores: sed non ego credulus illis.

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P R E F A C E

the Condition of Terence's beautiful Virgin, who in spite of Neglect, Sorrow, and beggarly Habit, did yet appear so very Amiable:

Virgo pulchra: & quo magis diceret,

Nihil aderat adjumenti ad pulchritudinem:

Capillus passus, nudus pes, ipsa horrida,

Lacrimae, vestitus turpis: ut, ni vis BONI

In ipsa inesset Forma, hac Formam extinguere.

But I wonder not so much at the Poem it self, though worthy of all Wonder; as that the Author could so abstract his Thoughts from his own Troubles, as to be able to make it; that confin'd in a narrow and to Him a dark Chamber, surrounded with Caves and Fears, he could spaiate at large through the Compass of the whole Universe, and through all Heaven beyond it; could survey all Periods of Time from before the Creation to the Consummation of all Things. This Theory, no doubt, was a great Solace to him in his Affliction; but it shews in him a greater Strength of Spirit, that made him capable of such a Solace. And it would almost seem to me to be peculiar to Him; had not Experience by others taught me, That there is that Power in the Human Mind, supported with Innocence and Conscia virtus; that can make it quite shake off all outward Uneasinesses, and involve it self secure and pleas'd in its own Integrity and Entertainment.

Nor can the Reader miss another Reflexion; How it could happen, that for above 60 Years time this Poem with such miserable Deformity by the Press, and not seldom flat Nonsense, could pass upon the whole Nation for a perfect, absolute, faultless Composition: The best Pens in the Kingdom contending in its Praises, as eclipsing all modern Essays whatever; and rivaling, if not excelling, both Homer and Virgil. And it's likely, he'll resolve it into This Cause; That its Readers first accede to it, possess'd with Awe and Veneration from its universal Esteem; and have been deterr'd by That from trusting to their Judgments; and even in Places displeasing rather suspecting their own Capacity, than that any thing in the Book could possibly be amiss. Who durst oppose the universal Vogue? and risque his own Character, while he labour'd to exalt Milton's? I wonder rather, that it's done even now. Had these very Notes, been written forty Years ago; it would then have

P R E F A C E

have been Prudence to have suppress'd them, for fear of injuring one's rising Fortune. But now when Seventy Years jamdudum memorem monuerunt, and spoke loudly in my Ears,

Mitte leves spes & certamina divitiarum;

I made the Notes extempore, and put them to the Press as soon as made; without any Apprehension of growing leaner by Censures, or plumper by Commendations.

In this manner I have written the Notes, and put them to the Press as soon as made; without any Apprehension of growing leaner by Censures, or plumper by Commendations.

The

The V E R S E.

By M I L T O N.

THE measure is ENGLISH Heroic Verse without Rime, as that of HOMER in Greek, and of VIRGIL in Latin; Rime being no necessary adjunct, or true ornament of Poem or good Verse; in longer works especially; but the invention of a barbarous age, to set off wretched matter and lame metre: grac'd indeed since by the use of some famous modern Poets, carried away by custom; but much to their own vexation, hindrance, and constraint to express many things otherwise (and for the most part worse) than else they would have express'd them. Not without cause therefore some (both ITALIAN and SPANISH) Poets of prime note have reject'd Rime, both in longer and shorter works: as have also long since our best ENGLISH Tragedies; as a thing of it self, to all judicious ears, trivial and of no true musical delight: which consists only in apt Numbers, fit quantity of syllables, and the sense variously drawn out from one Verse into another; not in the jingling sound of like endings; a fault avoided by the learned Antients both in Poetry, and all good Oratory. This neglect then of Rime so little is to be taken for a defect; (though it may seem so perhaps to vulgar Readers) that it rather is to be esteem'd an example set, the first in ENGLISH, of antient liberty recover'd to Heroic Poem, from the troublesome and modern bondage of Riming.

T H E

T H E A R G U M E N T.

By M I L T O N.

B O O K I.

THIS first Book proposes, first in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was plac'd. Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who revolting from GOD, and drawing to his side many legions of Angels, was by the command of GOD driven out of heaven with all his crew into the great deep. Which action pass'd over, the Poem hastes into the midst of things; presenting Satan with his Angels now fallen into Hell; describ'd here, not in the Centre (for heaven and earth may be suppos'd as yet not made, certainly not yet accus'd) but in a place of outer darkness, fustiest call'd Chaos: Here Satan with his Angels lying on the burning lake, thunderstruck and astonish'd, after a certain Space recovers, as from confusion; calls up Him who next in order and dignity lay by him: they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battel; their chief leaders nam'd, according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report
b in

The ARGUMENT.

in heaven: for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandæmonium, the palace of Satan, rises, suddenly built out of the deep: the infernal Peers there sit in council.

B O O K II.

THE Consultation begun, Satan debates whether another battel be to be hazarded for the recovery of heaven: some advise it, others dissuade. A third proposal is prefer'd, mentioned before by Satan, to search the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves, about this time to be created: their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the Voyage, is honour'd and applauded. The council thus ended, the rest betake them several ways, and to several employments; as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to hell gates, finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the great gulf between hell and heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

B O O K III.

GOD sitting on his throne sees Satan flying towards this world, then newly created; shews him to the SON who sat at his right hand; foretells the success of Satan in perverting mankind: clears his own justice and wisdom from all imputation, having created Man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduc'd. The SON of GOD renders praises to his FATHER for the manifestation of his gracious purpose

The ARGUMENT.

pose towards Man; but GOD again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the majesty of GOD by aspiring to Godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offense, and undergo his punishment. The SON of GOD freely offers himself a ransom for Man: the FATHER accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the Angels to adore him; they obey, and hymning to their harps in full quire, celebrate the FATHER and the SON. Mean while Satan alights upon the bare convex of this world's outermost orb; where wandring he [first finds a place, since call'd the Limbo of Vanity; what persons and things fly up thither;] thence comes to the gate of heaven, describ'd ascending by stairs, and the waters above the firmament that flow about it; his passage thence to the orb of the sun; he finds there Uriel the regent of that orb; but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man whom GOD hath plac'd there, inquires of him the place of his habitation, and is directed; alights first on mount Niphates.

B O O K IV.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against GOD and Man, falls into many doubts with himself, and many passions, fear, envy, and despair: but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described; overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as the highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to sound his temptation, by seducing

THE ARGUMENT

ducing them to transgress: then leaves them a while to know further of their state by some other means. Mean while Uriel, descending on a sun-beam, warns Gabriel (who had in charge the gate of Paradise) that some evil spirit had escaped the Deep, and past at noon by his sphere in the shape of a good Angel down to Paradise; discovered afterwards by his furious gestures in the mount: Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream; and bring him, tho' unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a sign from heaven, flies out of Paradise.

BOOK V.

MORNING approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning hymn at the door of their bower. GOD, to render Man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy; and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance describ'd; his coming discern'd by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adam's request who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him; persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.

BOOK

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RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight describ'd: Satan and his Powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder; but they at length pulling up mountains overwhelm'd both the force and machines of Satan: yet the tumult not so ending, GOD on the third day sends MESSIAH his SON, for whom he had reserv'd the glory of that victory. He in the power of his FATHER coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of heav'n; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the Deep: MESSIAH returns with triumph to His FATHER.

BOOK VII.

RAPHAEL at the request of Adam relates, how and wherefore this world was first created; that GOD, after the expelling of Satan and his Angels out of heaven, declar'd his pleasure to create another world and other creatures to dwell therein; sends His SON with glory and attendance of Angels to perform the work of Creation in six days: the Angels celebrate with hymns the performance thereof, and his re-ascension into heaven.

BOOK VIII.

ADAM inquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge. Adam assents; and still desirous to detain Raphael, relates to him what he remember'd since his own creation; his placing in Paradise; his talk with GOD concerning solitude and fit society; his first meeting

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meeting and nuptials with Eve; his discourse with the Angel thereupon; who, after admonitions repeated, departs.

BOOK IX.

SATAN having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger lest the enemy, of whom they were forewarn'd, should attempt her found alone: Eve, (loth to be thought not circumspect or firm enough) urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve, wond'ring to hear the serpent speak, asks how he attain'd to human speech, and such understanding, not found in Brutes till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent, now grown bolder, with many wiles and arguments induces her at length to eat; she, pleas'd with the taste, deliberates a-while whether to impart thereof to Adam, or not: at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves (through vehemence of love) to perish with her; and extenuating the trespass eats also of the fruit: the effects thereof in them both: they seek to cover their nakedness: then fall to variance, and accusation of one another.

BOOK X.

MAN's transgression known, the Guardian-Angels forsake Paradise, and return up to heaven to approve their vigilance; and are approved, GOD declaring that the entrance of Satan could not be by them prevented. He sends His SON to judge the transgressors; who descends

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descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death sitting till then at the gates of hell, by wondrous sympathy feeling the Success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confin'd in hell, but to follow Satan their Sire up to the place of Man: to make the way easier from hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then, preparing for earth, they meet him, proud of his success, returning to hell: their mutual gratulation: Satan arrives at Pandæmonium, in full assembly relates with boasting his success against man; instead of applause is entertain'd with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom giv'n in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; GOD foretels the final victory of His SON over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fall'n condition, heavily bewails, rejects the condolence of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their off-spring, proposes to Adam violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent; and exhorts her with him to seek Peace of the offended Deity, by repentance and supplication.

BOOK XI.

THE SON of GOD presents to his FATHER the prayers of our first parents now repenting, and intercedes for them: GOD accepts them, but declares that they must no longer abide in Paradise: sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs: he discerns Michael's approach; goes out to meet him: the Angel denounces their departure. Eve's lamentation. Adam

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Adam pleads, but submits: the Angel leads him up to a high Hill; sets before him in vision what shall happen till the Flood.

BOOK XII.

THE Angel Michael continues from the flood to relate what shall succede; then, in the mention of Abraham, comes by degrees to explain, Who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; His Incarnation, Death, Resurrection, and Ascension; the state of the Church till His second coming. Adam, greatly satisfied and recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise; the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

ERRATA.

TEXT.	VIII.	245	Costs	Coasts
	IX.	464	For	From
		1060	Herculean	Herculean
	XII.	340	City	City
NOTES.	I.	692	Beseem	Beseem
	II.	906	Last	Lasts
	III.	413	He forgets 'tis the Chorus.	
		657	Thence	Not thence
	IV.	18	At once	At one
		196	Care	Cure
		555	Though	Through
		620	While	Which
		753	Undone	Outdone
	V.	415	Anies	Andes

P A R A-



PARADISE LOST.

BOOK I.

OF Man's first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal taste
Brought Death into the world and all our woe,
With loss of *Eden*, till one greater Man
Restore us, and regain the blissful Seat,
Sing Heav'nly Muse; that on the *secret* top sacred
Of *Horeb* or of *Sinai* didst inspire
That Shepherd, who first taught the chosen Seed,
In the beginning how the Heav'ns and Earth
Rose out of *Chaos*: Or if *Sion* hill
Delight thee more, and *Siloa's* brook that flow'd
Fast by the Oracle of God; I thence
Invoke thy aid to my adventurous Song,

Wing,
That

V. 6. That on the *secret* top Of *Horeb*.] *Secret* Valley, *secret* Cave, come frequently in Poetry; but *secret* top of a Mountain, visible several Leagues off, is only met with here. Our Poet dictated it thus, That on the *sacred* top Of *Horeb*: from *Exod.* iii. 1. *Moses came to the mountain of God, Horeb. And God said, Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.* So our Author, V. 619. VI. 25. *Sacred Hill*. And *Spenser*, in *Fairy Queen*, l. 10. 54; and as frequently in the *Classic* Writers, *Mont Sacer*, *Hebr' &c.* Some perhaps may prefer the present Reading, *Secret* top; because in most Countries the high Mountains have against rainy Weather their Heads surrounded with Mists. True; but yet it's questionable, whether in the wide and dry Desert of *Arabia*, Mount *Horeb* has such a cloudy Cap. I have in my Youth read several Itineraries, where the Travellers went up to the Top of *Horeb*; and I remember not, that they take notice of its Cloudiness. And a just Presumption lies against it from Holy Writ, *Exod.* xvii; where the *Israelites*, encamp'd at the foot of *Horeb*, could find no Water; which was

provided miraculously, when *Moses* smote the Rock with his sacred Rod: for all Natural History informs us, and Reason vouches it, That a Mountain, whose Head is cloudy, has always running Springs at its Foot. But allowing all, and granting that *Horeb* was like the *European* Hills; yet no Poet hitherto has on that account said *The Secret*; but the *Cloudy*, *Misty*, *Hazy*, *Grey Top*. Nay, allow further, That *Secret* Top is a passable Epithet; yet it is common to all Mountains whatever: but *Horeb*, whose Ground was holy, *Horeb the Mountain of God*, *Exod.* iii. 1. *1 Kings* xix. 8, deserved a Peculiar Epithet. If therefore (which the best Poets have adjudg'd) a Proper Epithet is always preferable to a General one; and if *Secret* and *Sacred* are of a near Sound in Pronunciation; I have such an Esteem for our Poet; that which of the two Words is the better, That, I say, was dictated by *Milton*.

V. 13. To my adventurous Song, &c.] Some Acquaintance of our Poet's, entrusted with his Copy, took strange Liberties with it, unknown to the blind Author, as will farther appear hereafter. 'Tis very

PARADISE LOST I.

2 That with no middle flight intends to soar
 15 Above th' Aonian Mount, while it pursues *I pursue*
 Things unattempted yet in Prose or Rime. *Song:*
 And chiefly Thou, O Spirit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for thou know'st: Thou from the first
 20 Wast present, and with mighty wings outspread
 Dove-like sat'st brooding on the vast Abyss,
 And mad'st it pregnant: what in Me is dark,
 Illumin; what is low, raise and support;
 That to the highth of this great Argument
 25 I may assert eternal Providence,
 And justify the ways of God to Men.
 Say first, for Heav'n hides nothing from thy view,
 Nor the deep Tract of Hell; say first what cause
 Mov'd our grand Parents, in that happy State
 30 Favour'd of Heav'n so highly, to fall off
 From their Creator; and transgress his Will
 For one Restraint, Lords of the world besides?
 Who first seduc'd them to that foul revolt?

Th' Infernal

odd, that Milton should put Rime here as equivalent to Verse, who had just before declar'd against Rime, as no true Ornament to good Verse, but the Invention of a barbarous Age, to set off wretched Matter and lame Meeter. I am persuaded, this Passage was given thus:

Invoke thy aid to my adventurous WING,
 That with no middle flight intends to soar
 Above th' Aonian Mount, while I PURSUE
 Things unattempted yet in Prose or SONG.

Let's examin the Particulars: WING, the properest here of all Metaphors, which is justified and prov'd by the following Words, Flight, and Soar. So III. 13. *Thou I revisit now with bolder Wing.* And IX. 41. *Damp my intended Wing.* Nor let it be objected; that in the IX, the Wing is intended by the Poet, but here the Wing it self intends. For that is an allow'd Figure, and frequent in the best Writers. So II. 727.

O Father, what intends thy Hand, she cried.
 And 738. *Thou my sudden Hand*
Prevented spurs to tell thee yet by Deeds,
What it intends.

V. 15. *While it pursues.* The Author, I believe,

gave it in the first Person. *While I PURSUE,* as III. 15. *While in my flight I sung of Chaos.*

V. 16. *In Prose or Rime.* The Author gave it, *Things unattempted yet in Prose or SONG.*

But the 13th Verse being once chang'd into *Adventurous SONG*, that Word could not be here repeated; and so for *Song* was substituted *RIME*. It may be said, He took *Rime* from *Aristotle*, Cant. I. *Cosa, non detta in PROSA mai, ne in RIMA.*

But *Aristotle's* Poem is in *Rime*, Milton's neither in *Rime* nor *Prose*: So that this Argument is, even yet unattempted in either of them. But it's v. 150. *Flow'd from their lips in Prose or numerous Verse:* And in the *Mask*, one of his Juvenile Poems;

For I will tell you now
What never yet was heard in Tale or Song.

V. 28. *Nor the deep Tract of Hell.* *Tract* is properly not a deep, to hide from view; but a plane expanded Surface, expos'd to view;

Terrasque tractusque maris, caelumque profundum.
 Better therefore, *Nor the deep Gulph of Hell.* So II. 12. *For since no Deep within her Gulph can hold*
Immortal vigour: And often besides.

V. 33

PARADISE LOST I.

Th' Infernal Serpent: He it was, whose guile,
 35 Stir'd up with envy and revenge, deceiv'd
 The Mother of Mankind; what time his Pride
 Had cast him out from Heav'n, with all his host
 Of rebel Angels; by whose Aid aspiring
 * To set himself in Glory above his Peers,
 40 He trusted to have equal'd the Most High,
 If He oppos'd; and with ambitious aim,
 Against the Throne and Monarchy of God
 Rais'd impious war in Heav'n and battel proud
 With vain attempt. Him the Almighty Pow'r
 45 Hurl'd headlong flaming from th' ethereal Skie,
 With hideous ruin and combustion down
 To bottomless Perdition: there to dwell
 In adamantin Chains and penal Fire;
 Who durst defie th' omnipotent to arms.
 50 Nine times the space that measures day and night
 To mortal men, He with his horrid crew
 Lay vanquish'd, rolling in the fiery Gulph,
 * To Place and Glory above the Son of God;

Confounded

V. 33. *Who first seduc'd them to that foul revolt?* Th' infernal Serpent. A manifest Imitation of Homer, Iliad. I. 3.

Τὸν τ' ἀπ' οὐραίου θεοῦ τοῦ ἐκείνου μὴ χυαίν;
Ἀντὶς δὲ διὰς ὕβρις.

V. 35. *Deceiv'd The Mother of Mankind.* I believe the Author spoke it thus, in address to Eve: which will raise the Sense; *Deceiv'd*

THEE, Mother of Mankind.

V. 39. *To set himself in Glory above his Peers.* Our Poet had not at first so settled his whole Scheme, as to be uniform and self-consistent in all its Parts. Satan's Crime was not, to aim above his Peers: God himself had plac'd him above them; as Abdiel the good Angel says to Satan, V. 812. *Ingrate,*

In place thy self so high above thy Peers.
 His Ambition was to be above the Messiah, as it is at large shewn in the Sequel. Put it therefore thus.

To Place and Glory above the Son of God.
 So V. 662. *Satan fraught*
With Envy against the Son of God, &c.

Aspiring to a Throne is a juster Phrase, than *Aspiring to set ones self on a Throne.*

V. 46. *With hideous ruin and combustion down.* Having said in Verse before, *Hurl'd headlong FLAMING*; he superfluously adds *Combustion*. But I doubt not, he gave it thus,

With hideous ruin and CONFUSION down,
 So II. 995. Spoken of the same Event;
With Ruin upon ruin, rout on rout,
Confusion worse confounded.

V. 52. *Lay vanquish'd.* *Vanquish'd* is too low a Word for the Occasion. They were more than *vanquish'd*, even while in Heaven, VI. 851.

Of their vigour drain'd
Exhausted, spiritless, afflicted, fall'n.
 Our Author gave it, *Lay STONISH'd*. *Stonish'd*, *stonied*, *stounded*, *stun'd*, common in the elder Poets. So here, v. 266.

Lie thus astonish'd on th' oblivious Pool,
 v. 281. *As we erewhile astounded and amaz'd,*
 And in the Argument: *Satan with his Angels, lying on the burning Lake, thunderstruck and astonish'd.*

B. 2

Ibid.

PARADISE LOST I.

4 Confounded, though immortal. But his doom
Reserv'd him to more wrath: for now the thought
55 Both of lost Happiness and lasting Pain
Torments him. Round he throws his baleful eyes,
That witness'd huge affliction and dismay
Mix'd with obdurate pride and steadfast hate.
At once, as far as Angels ken, he views
60 The dismal situation waste and wild.
A Dungeon horrible on all sides round,
As one great furnace, flam'd: yet from those flames
No Light, but rather Darknes visible
Serv'd only to discover sights of woe:
65 Regions of sorrow, doleful shades; where peace
And rest can never dwell; hope never comes,
That comes to all: but torture without end
Still urges, and a fiery deluge fed
With ever-burning sulphur unconsum'd:
70 Such place eternal Justice had prepar'd
For those Rebellious; here their pris'n ordain'd
In utter darkness; and their portion set
As far remov'd from God and light of Heav'n;
* As from the Centre thrice to th' utmost Pole.
* Distance, which to express all Measure fails.

Ibid. Rolling in the fiery Gulf. The Poet gave it,
Rolling on the fiery Gulf.
As it has been twice quoted already. So v. 195.
His other parts behind Prone on the flood.
v. 210. Chain'd on the burning Lake.
v. 280. Grov'ling and prostrate on yon Lake of Fire.

V. 54. But now the thought
Both of lost Happiness and lasting Pain
Torments him.
The Thought of Happiness, and then the Thought of
Pain, are not One, but Two. So that it's probable,
Milton gave it in the Plural, The Thoughts torment him.

V. 63. No Light, but rather Darknes visible. Dark-
nes visible and Darknes palpable are in due place
very good Expressions: but the next Line makes
visible here a flat Contradiction. Darknes visible will
not serve to discover sights of Woe through it, but to

cover and hide them. Nothing is visible to the Eye,
but so far as it is Opaque, and not seen through, not by
transmitting the Rays, but by reflecting them back
To come up to the Author's Idea, we may say thus,
No Light, but rather A TRANSPARENT GLOOM.
Gloom is equivalent to Darknes; yet so as to be
in some measure transparent. So here, v. 544.
All in a moment through the Gloom were seen.
v. 244. This mournful Gloom
For that celestial Light.
II. 858. Into this Gloom of Tartarus profound.
VIII. 14. Through the wide transparent Air.

V. 72. In utter Darknes. As far remov'd from
God. Utter Darknes is absolute Darknes, and
gives no notion of Place and Remoteness. The
Poet therefore gave it, OUTER Darknes, as in Scrip-
ture, Th' outer Darkness. So II. 16. read,
Through outer, and through middle Darknes born.
V. 74.

PARADISE LOST I.

75 O how unlike the place from whence they fell!
There the Companions of his fall, overwhelm'd
With floods and whirlwinds of tempestuous fire,
He soon discerns; and weltring by his side
One next himself in pow'r, and next in crime,
80 Long after known in Palæstine, and nam'd
Beëlzebub. To whom th' Arch-enemy,
And thence in Heav'n call'd Satan, with bold words
Breaking the horrid silence thus began:
If thou bee'st He! but O how fall'n; how chang'd
85 From Him, who in the happy realms of light
Cloath'd with transcendent brightness did'st outshine
Myriads tho' bright! If He, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious Enterprize
90 Join'd with me once; now Misery hath join'd
In equal Ruin: Into what Pit thou seest
From what highth fall'n: so much the stronger provid
He with his Thunder: and till then who knew
The force of those dire arms? Yet not for those,
95 Nor what the potent Victor in his rage
Can else inflict, do I repent, or change

(Though

V. 74. As from the Center thrice to th' utmost Pole
From the Center to the utmost Pole is vitious: The
Distance is much too little, and might have been
doubled thus with ease.

As thrice from Arctic to Antarctic Pole.
I would thus express it without any Comparison
from things known to us; which, though never so
excessive, must needs fall too short:
So far remov'd from God and Light of Heav'n;
Distance, which to express all Measure fails.

V. 87. In brightness did'st outshine Myriads, tho'
bright. Imitated from Homer, Odys. c. 110, where
Diana excels all her Nymphs in Beauty, though all
of them be beautiful.

V. 91. Now Misery hath join'd In equal ruin. See
the Series of the whole Sentence; Whom mutual
League, united Counsels, equal Hope and Hazard

in our Revolt join'd with me ONCE, viz. in close
Friendship; Now Misery has join'd; in what? in
closer Friendship? no, in equal Ruin. Great Sense,
and great Comfort in this dire Calamity. Our An-
thor spoke it, Now Misery both join
And equal Ruin.
Equal Ruin, in reddition to equal Hope, now again
joins us in a stricter Friendship. He had in view
that celebrated Passage of Ovid's Metam. I.
O forer, O coniux, O femina sola superstes,
Quam commune mihi genus & patruelis origo,
Deinde totus junxit; nunc ipsa pericula jungunt.

Ibid. In equal Ruin. Into what Pit thou seest. The
Measure of this Verse is wrong; unless you make
Ruin a Monosyllable, which no Poet, I believe, has
yet done. Milton always allows it two Syllables; as
here, v. 46. With hideous Ruin and combustion down.
He spoke it thus,

AND

PARADISE LOST I.

(Though chang'd in outward lustre) that fix'd mind,
And high disdain from sense of injur'd merit,
That with the Mightiest rais'd me to contend;
100 And to the fierce Contention brought along
Innumerable force of Spirits arm'd,
That durst dislike His Reign; and Me preferring,
His utmost pow'r with adverse pow'r oppos'd
In dubious battel on the plains of Heav'n,
105 And shook his Throne. What, tho' the field be lost?
All is not lost; th' unconquerable Will,
And study of Revenge, immortal Hate;
And Courage never to submit or yield:
And what is else, Not to be overcome?
110 That Glory never shall his wrath or might
Extort from Me, to bow and sue for grace
With suppliant knee; and deifie His pow'r;
Who from the terror of this Arm so late
Doubted his Empire: that were low indeed;
115 That were an ignominy and shame beneath
This downfall: since by fate the Strength of Gods

Encounter

Slow

Hemage

And

And equal Rain. To what DEPTH thou seest
From what Heights fall'n!
Depth is the natural Opposition to Highth, and
not Pl. V. 542. To disobedience fall'n,
And so from Heaven to deepest Hell.

V. 100. Rais'd me to contend, And to the fierce Con-
tention.] Very dry this, and jejune. Contend, and
presently again Contention, I believe our Author gave
it, And to the fierce ENCOUNTER brought along.
So II. 718. To join their dark Encounter in mid air.
And VI. 220.

Millions of fierce encountering Angels fought.
Spenser's Fairy Queen, I. i. i.
As one for Knightly Jests, and fierce Encounters fit.

V. 107. And study of Revenge, immortal Hate.]
And comes not well here; when Hate, that follows,
has no Conjunction: and it slackens the course of
Passion, which loves Affinity. Besides, Study wants
its Epithet. Perhaps he gave it, slow, as II. 337.
Revenge, tho' slow. And I. 604. Waiting Revenge.

V. 110. That Glory never shall his wrath or might
Extort from me, to bow and sue for grace.]

Glory is improper here: what is extorted from Satan,
should be something from within him, his own
Act, his Submission to sue for Grace. But Glory, viz.
of God, is extraneous to Satan, not extorted from
him, but a remote Consequence of his Submission.
Better therefore in my Opinion thus,
That HOMAGE never shall his wrath or might
Extort from me.

V. 125. Though in pain,
Vaunting aloud, but rack'd with deep Despair.]
This is embarrass'd: Though in pain, but in de-
spair, which Bur is THOUGH again; and a contrary
Idea coming in the middle. Besides, Though in pain is
low and vulgar. And ALoud is unnecessary, when
he spake to one close by his Side. Better thus, at once:
So spake th' Apostat proud, with outward Vaunt,
But only rack'd with Pain and deep Despair.
So Par. Regain'd, I. 466. But the subtle Fiend,
Though m'ly stung with anger and disdain.

V. 127. And him thus answer'd soon his bold
Compeer.] From the Words soon and bold, one
would conceive a Character of the following
Speech, as breathing Courage and Defiance. Mil-

PARADISE LOST I.

7

And this empyreal Substance cannot fail;
Since, through experience of this great event,
In Arms not worse, in Foresight much advanc'd,
120 We may with more successful hope resolve
To wage by force or guile eternal war;
Irreconcilable to our grand Foe,
Who now triumphs, and in th' excess of joy
Sole reigning holds the tyranny of Heav'n.
* So spake th' Apostat Angel, though in pain,
126 Vaunting aloud, but rack'd with deep despair:
And him thus answer'd soon his bold Compeer.
O Prince, O chief of many throned Pow'rs,
That led th' embattel'd Seraphim to war
130 Under thy conduct, and in dreadful deeds
† Fearless endanger'd Heav'n's perpetual King;
And put to proof his high Supremacy,
Whether upheld by strength, or chance, or fate:
* So spake th' Apostat proud, with outward Vaunt,
But only rack'd with Pain and deep Despair.
† Peerless endanger'd Heav'n's original King;

sad old

led'st

put'st

Too

son, except here, always answers the Expectation
he raises. But Belzebub in his following Answer
is quite heartless and desponding. Who'll not
believe the Author gave it thus?
And him thus answer'd soon his bold Compeer.
As V. 94. Thus Adam answer'd sad.
His old dear Companion; as Satan calls him, V. 673.

V. 129. That led; and put, be right; then the Sense
is, Throned, Powers, that led, &c. But it's better
applied to Satan alone; and not make Belzebub
commend himself and other Thrones for what Sa-
tan had made his own sole Glory. Therefore the
Poet gave it, IEDST, and ENDANGER'DST, and
PUT'ST: as V. 737. Laugh'dst, Par. Reg. IV. 156.
Reject'dst; 493. Storm'dst; 610. Hold'st.

V. 131. And in dreadful deeds, fearless.] If
fearless be the right Reading; then the dreadful
deeds must be those of Michael and the good An-
gels. But it's plain that they are here meant of
Satan's Crew; for so II. 449. Others sing
Their own Heroic deeds, but hapless fall.
The Author therefore gave it,

And in dreadful deeds
PEERLESS, endanger'd Heav'n's perpetual King.
So here, Satan says, w. 113.
Who from the terror of this Arm so late
Doubted his Empire.
Peerless, matchless; as IV. 608. Till the Moon
Apparent Queen, unrivall'd her peerless light.
And so II. 487. Satan is call'd, Their matchless
Chief; and VI. 246, spoken of the same Battel
Till Satan who that Day
Prodigious power had shown, and met in arms
No equal. Paradise Regain'd, I. 232.
By matchless deeds express thy matchless Sire.
Fairfax in Tasso, III. 59.
Peerless in fight, in counsel grave and sound.

Ibid. Endanger'd Heav'n's perpetual King.] The
Word perpetual does not accord with the rest: for
by Them who acknowledg'd him perpetual, he
could not be thought endanger'd. Better thus,
Peerless, endanger'd Heav'n's ORIGINAL King.
King from time immemorial; none heard of be-
fore him; as here, v. 639.
Monarch in Heaven, upheld by old Repute.

V. 147.

Too well I see and rue the dire event,
 135 That with sad overthrow and foul defeat
 Hath lost us Heav'n, and all this mighty host
 In horrible destruction laid thus low;
 As far as Gods and heav'nly Essences
 Can perish: for the mind and spirit remains
 140 Invincible, and vigour soon returns;
 Though all our glory' extinct, and happy state
 Here swallow'd up in endless Misery.
 But what, if he our Conqu'ror (whom I now
 Of force believe Almighty, since no less
 145 Than such could have o'er-powr'd such force as ours)
 Have left us this our spirit and strength entire
 Strongly to suffer and support our pains?
 That we may so suffice his vengeful ire:
 Or do him mightier service, as his Thralls
 150 By right of war: whate'er his business be,
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy Deep.
 What can it then avail, though yet we feel

V. 147. Strongly to suffer and support our Pains.] The Sense plainly requires, *What, if God has left us our Strength entire, to suffer our Pains the more strongly?* Therefore the Author gave it,

STRONGER to suffer and support our pains? So he always uses to contract such Words into two Syllables; as in the following Verse,
 And do him mightier service in the deep.
 And VI. 731. And gladlier shall resign.
 So happier, worthier, &c.

V. 150. *Whate'er his business be.* His Business? God to work in Fire, or to do his own Errands in Hell? These Businesses Belzebub supposes God would injoin the Devils. He gave it therefore, *Whate'er our business be.* As v. 159. our task.

V. 154. *Or eternal being.* To feel Strength or eternal being, is an improper Expression: for if Being in general may be felt; yet they could not feel it as it is Eternal: for then they could not have feared Annihilation, as Belzebub does, II. 146. The Author spoke it, *Have eternal being.*
 So II. 98. *Happier far,*
 Than miserable to have eternal being.

Or it may be varied thus, *Strength unimpair'd; enjoy eternal being.*

V. 157. *To be weak is miserable.* The Printer here has bestowed upon our Poet absolute Nonsense. To be weak is not by consequence to be miserable. Adam was frail and weak, even while he was happy in Paradise. But it's no Answer to Belzebub's Speech. He complain'd not of *Weakness*; on the contrary, he own'd that Vigour was return'd, and their Strength was undiminis'd: but he doubted what God's Design was in placing them in Hell, whether they should work for him, or merely suffer pain. To which Satan here should answer, That either way, *working or suffering,* 'twas miserable for them to live in Hell. The Author therefore gave it,

To be here is miserable. Or rather thus, *Fall'n Cherub, here to dwell is miserable.*
 As II. 57. *And for their dwelling place*
 Accept this dark opprobrious den of shame.
 And II. 86. *What can be worse, Than to dwell here?*
 And I. 47. *To bottomless Perdition, there to dwell*
 Enchain'd in adamant and circling Fire.

Strength

Stronglier

our

Strength undiminis'd, or eternal being,
 155 To undergo eternal Punishment?

have

Whereto with speedy Words th' Arch-Fiend reply'd:

Fall'n Cherub, *To be weak* is miserable, *Here to dwell*
 Doing or Suffering: But of this be sure,
 To do ought Good *never will* be our task, *will never*
 160 But ever to do Ill our sole delight;
 As being the contrary to His high will
 Whom we resist. If then his Providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 165 And out of good still to find means of evil:
 Which oft times may succede, so as perhaps
 Shall grieve him, if I fail not; and *disturb* *disturb*
 His inmost Counsels from their destin'd aim.
 But see the angry Victor hath *recall'd* *repress'd*
 170 His Ministers of vengeance and pursuit *Instruments*
 * *Back to the gates of Heav'n:* the sulphurous Hail,
 Shot after us in storm, o'er-blown hath laid
 * *That drove us down to Hell.*

V. 159. *Never will be our task.* Smoother and stronger Accent thus.
To do ought Good WILL NEVER be our task.

V. 167. *And disturb — from their destin'd aim.* To disturb from aim, instead of divert, avert, does not reach up to our Poet's usual Exactness. I persuade my self, he gave it, *To disturb*
His inmost counsels from their destin'd aim.
 The Sense is unexceptionable, and the Word is authoris'd by our Chaucer, in *Troilus and Criseid.* III. 719. *— And all this harm DISTURN.*
 In two other places, his Copies, perhaps erroneously, now have it, *MISTURN.* *Disturnare*, a vulgar Word, *Italic*, as *Gallie Detourner.* And who knows not Milton's Inclination to revive old Words, or even coin new ones, especially with the *Italian Stamp*?

V. 169. *Hath recall'd His Ministers of Vengeance.* That is, the Good Angels: whom our Author in his first Three Books describes, as pursuing the vanquish'd Rom with Fire and Thunderbolts, down through the *Chaos*, even to Hell's Gates.

This is a fine Idea; but in the Sixth Book, where *Raphael* makes the Narrative of those Battels, the Author chang'd this Idea for another, yet better; making the *Messiah* alone perform all himself, *Michael* and all his Hosts standing still, and looking on. So that *Satan's* Crew leap'd down spontaneously from Heaven; Fire and Thunder pursuing them, but no Angels. As VI. 864.

Headlong themselves they threw
Down from the verge of Heav'n: eternal wrath
Burnt after them to the bottomless Pit.
 So in *Paradise Regain'd*, I. 90.

When His fierce Thunder drove us to the Deep.
 These few Passages therefore must be alter'd, to make this noble Poem consistent; and 'tis pity the blind Author had so good an Excuse for not doing it himself. This before us, may be thus adjusted,

But see the angry victor hath REPRESS'D
HIS INSTRUMENTS of vengeance, and pursuit
THAT DROVE US DOWN TO HELL.
 First Instruments in general mention'd, then specified Hail and Thunder.

C

V. 176.

- The fiery Surge, that from the Precipice
Of Heav'n receiv'd us falling; and the Thunder,
175 Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless Deep.
Let us not slip th' Occasion, whether scorn
Or satiate fury yield it from our Foe.
180 Seest thou yon dreary Plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
185 There rest, if any Rest can harbour there:
And re-assembling our afflicted Powers,
Consult how we may henceforth most offend
Our Enemy, our own loss how repair;
How overcome this dire calamity;
190 What reinforcement we may gain from Hope;
If not, what resolution from Despair.
Thus Satan talking to his nearest Mate
With head up-lift above the wave, and eyes

V. 176. Perhaps hath spent his shafts.] Thunder here is not made a Person, so that the Author gave it, ITS shafts.

V. 191. If not, what resolution.] WHAT reinforcement; to which is return'd If not: a vicious Syntax: but the Poet gave it, If none.

V. 197. As whom the Fables name.] These four Lines from the Fables I am unwilling to believe Milton's. He compares Satan here to a Whale, so big as to be mistaken for a Promontory of Land. What need then of these fabulous Monsters, vulgar and known to the lowest Schoolboys, which make the sentence to lag, and the Sense to dwindle? To be in the Den of Tartarus, doth not make Typhon the bigger; and Briareus Four Syllables, for Briareus Three.

Et centumgeminus Briareus & belua Lernæ, cannot be justified. For though Hesiod has Belidæus, it's pronounc'd Briareus, as Kervisew is Crocidæ. Lastly, to call a Whale the Sea-beast, what stuff is it? I leave them therefore to the Reader.

That content to set a Mark upon them, as supposing them, and more hereafter of this sort, spurious; and as knowing by other Passages, that our Poet, blind, and then poor and friendless, had frequently foul Play.

V. 202. Created hugest, that swim th' Ocean stream.] This Verse has Accents very abnoxious. To smooth it, I take the Rise from v. 196. ejecting the four Lines intermediate;

In bulk like that
Leviathan, whom God the vastest made
Of all the Kinds, that swim the Ocean stream.
And note, that v. 201. for WHICH God, &c. the Author must have given it whom; since in the Line following he says HIM.

V. 203. On the Norway foam.] We allow Foam to be sometimes put for Sea or Water by our best Poets, especially those that are forc'd to it for Rime. As Spenser in his Epithalamion says to the Sun, Haste thee, thou fairest Planet, to thy home Within the Western Foam.

But here it comes unhappily; for it must be very solid

- That sparkling blaz'd; his other parts besides
195 Prone on the flood, extended long and large,
Lay floating many a rood; in bulk as huge
[As whom the Fables name, of monstrous size,
Titanian, or Earth-born, that warr'd on Jove,
Briareos, or Typhon whom the Den
200 By ancient Tarlus held, or that Sea-beast]
* Leviathan, which God of all his works
Created hugest that swim th' Ocean stream:
Him haply slumb'ring on the Norway foam,
The Pilot of some small night-founder'd Skiff,
205 Deeming some Island oft, as Sea-men tell,
With fixed Anchor in his skaly rind,
Moors by his side under the Lee; while night
Invests the Sea, and wished morn delays.
† So stretch'd out huge in length the Arch-fiend lay,
210 Chain'd on the burning Lake: nor ever thence
Had ris'n or heav'd his Head, but that the Will
* Leviathan, whom God the vastest made
Of all the Kinds, that swim the Ocean stream.
† So vast, stretch'd out in length, th' Arch-rebel lay,

Solid Foam, that can support a sleeping Whale. Better therefore with plain Simplicity, Flood or DEEP.

V. 204. Night-founder'd Skiff.] Foundering in the Sea Phrase is sinking by a Leak in the Ship. So that Night alone never can founder. Besides, Night is here superfluous; for in the close of this same Comparison he has Night again, While Night invests the Sea. The Poet gave it thus,

The Pilot of some small night-founder'd Skiff,
Night-founder'd, almost founder'd. A good Excuse, why in that Extremity, and in the Dark, they took a Whale for firm Land: so II. 940. speaking of Satan caught in a sort of Bog,

Night-founder'd on he fares.
Our Poet in VII. 412. describes this Leviathan again, as sleeping on the Deep like a Promontory, or swimming like a moving Land: Could he have revised his whole Work, he would have avoided the Repetition.

V. 206. In his skaly rind.] SKALY rind is un-

And lucky here; for it falls out contrary, that the Whale has no Scales; or if he had them, by Proportion with other Fish, they would be so large, thick, and solid, that no Seaman could fix his Anchor through them. But the Author gave it otherwise. With fixed Anchor in his SKINNY rind. 'Tis truly a Skin, so soft and thick, as to make it not incredible, that a small Anchor may be fix'd there without the Whale's feeling the Wound. They are struck with Harping-Irons, which cannot pierce a skaly Crocodile.

V. 209. So stretch'd out huge in length the Arch-fiend lay.] Here Arch-fiend has the Tone in the first Syllable, disagreeably; better above v. 176. Th' Arch-fiend replied. Besides, so stretch'd out, that is, as the Whale lies stretch'd out. But that is improper; for the Whale cannot stretch out or contract any of his Joints: he is always of the same Length; whether his Tail be bent or straight. Better therefore thus,

So vast, stretch'd out in length, th' Arch-rebel lay.
Arch-rebel, as v. 21. Arch-enemy. See VII. 414.
C 2 V. 212,

PARADISE LOST I.

And high Permission of all-ruling Heaven
Left him at large to his own dark designs:
That with reiterated crimes he might
215 Heap on himself damnation, while he sought
Evil to others: and enrag'd might see
How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy shewn *New Proofs of*
On Man by him seduc'd; but on himself
220 Treble confusion, wrath, and vengeance pour'd.
Forthwith upright he rears from off the Pool
His mighty Stature; on each hand the Flames
Driv'n backward slope their pointing spires, and roll'd
In billows, leave i'th' midst a horrid Vale. *gaping*
225 Then with expanded wings he steers his flight
Aloft, incumbent on the dusky Air
That felt unusual Weight, 'till on dry Land
He lights, * if it were Land that ever burn'd
With solid, as the Lake with liquid fire:
230 And such appear'd in hue, as when the force
Of subterranean Wind transports a Hill
Torn from Pelorus, or the shatter'd side
* If Land it might be call'd, that

V. 218. Infinite goodness. Infinite goodness, in other Places, very proper, seems here a little too high. For Justice and rigid Satisfaction was exacted for Adam's Sin: As the Poet sets it forth in Books III. and X. Rather therefore here.

NEW PROOFS of Goodness, Grace, and Mercy shewn.

V. 224. Leave i'th' midst a horrid Vale. When Satan rais'd himself out of the Lake; by that Motion he made the fiery Waves to mount and roll on both sides of him, and in the midst, under him made a hollow. This is describ'd from Nature. But why is that Hollow peculiarly call'd Horrid? surely, the quiet Vale between was less horrid than the surrounding and tossing Billows with their threatening Spires. I would therefore have made it thus,
In Billows, leave i'th' midst a Gaping Vale.

V. 228. If it were Land that ever burn'd. This Verb were instead of Propriety about the Name.

makes a Doubt about the Thing. Rather therefore, If Land it might be call'd, that burn'd. EVER burn'd, without doubt; and that's inculcated every Page. But it's needless here; 'tis enough for the Doubt what to call it, if it was burning at that time.

V. 234. Combustible And fuel'd entrails. Our Author here endeavours at a lofty Description of Mount Aëna; but as his Editor has us'd him, he expires in a swollen and empty Bombast. Who else ever said FUEL'd? or allowing it, is it not the very same with Combustible? And what is, AID THE WINDS? What Winds? Does the subterraneous Wind AID it self? Nonsense. Or aid the natural Winds, that blow regularly? a desirable Aid indeed. Let's try, if we can retrieve the Author's Words:

Whose combustible
SULFUREOUS Entrails, thence conceiving Fire,
Sublim'd with mineral Fury, TAKE THE WING.

OF

PARADISE LOST I.

Of thund'ring Aëna, whose combustible
And fuel'd entrails thence conceiving Fire, *sulfureous*
235 Sublim'd with mineral fury, aid the Winds, *take the Wing*
And leave a singed bottom all involv'd
With stench and smoak: Such Resting found the Sole
Of unblest feet. Him follow'd his next Mate, *feet unblest d.*
Both glorying to have scap'd the Stygian flood,
240 As Gods, and by their own recover'd strength,
Not by the sufferance of supernal Power.
Is this the Region, this the Soil, the Clime,
Said then the lost Arch-Angel, this the Seat
That we must change for Heav'n? this mournful Gloom
245 For that celestial Light? Be' it so, since He
Who now is Sov'rain can dispose and bid
What shall be right: farthest from him is best,
Whom Reason [bath] equal'd, Force hath made supreme
Above his equals. Farewell happy Fields,
250 Where Joy for ever dwells! Hail Horrors, hail
Infernal world! and Thou, profoundest Hell, *Eternal Woe!*
Receive thy new Possessor; one who brings *Welcome*
A Mind not to be chang'd by Place or Time.
The Mind is its own place, and in it self

A bad Writer and a blotted Copy might cause such Mistakes.

V. 238. Of unblest feet. Better accent thus, the sole of feet unblest d.

V. 247. Farthest from Him is best. This is express'd from the Greek Proverb, ἄλλοθεν ἂν εἴη καὶ ἄλλοθεν: Far from Jupiter, but far too from Thunder.

248. Whom Reason hath equal'd. Both Sense and Measure are damag'd by that HATH, which could not come from the Poet.

V. 251. Infernal world! and Thou, profoundest Hell. 'Tis certain, that Infernal World here and profoundest Hell mean the very same; so that Satan addresses himself twice to One thing, as if it were Two. A Fault, neither to be forgiv'n Milton, nor suspected of him. But I am persuaded, he gave it, Hail, Horrors! Hail, ETERNAL WO.

Can But this the Editor thought to be a Saying too desperate, even for the Devil himself, and therefore he chang'd it into Infernal World; not attending, that by this he made the Passage Tautology. But Satan's Character is the better kept up by his saluting and congratulating Eternal Woe. He knew well, that was his unchangeable Doom; and he was not scared with the mere Word. This paints him to the Life, his obdurate Mind; his unconquerable Will. His Courage never to submit or yield. So that to salute and welcome His own Punishment, shews a Temper and Disposition truly Satanical.

V. 252. Receive thy new Possessor. After the preceding Words Farewell and Hail; He could scarce miss going on in the same Salutation Style, WELCOME thy new Possessor.

As in his History of Britain, p. 63. To welcome their new General, and in Christ's Nativity a Juvenile Poem,

To welcome him to this his new Abode.

V. 259.

PARADISE LOST I

- 14
255 Can make a Heav'n of Hell, a Hell of Heav'n.
What matter where, if I be still the same,
And what I should be; all but less than he
Whom Thunder hath made greater? Here at least
We shall be Free; th' Almighty hath *not built* *no But*
260 Here for his Envy; will not drive us hence:
Here we may reign secure: and in my choice
To reign is worth ambition, tho' in Hell:
Better to reign in Hell, than serve in Heav'n.
But wherefore let we then our faithful Friends,
265 Th' associates and copartners of our loss,
Lye thus astonish'd on th' oblivious Pool;
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied Arms to try what may be yet
270 Regain'd in Heav'n, or what more lost in Hell?
So Satan spake, and him Beelzebub
Thus answer'd: Leader of those Armies bright,
Which but th' Omnipotent none could have foil'd,
If once they hear that Voice, their liveliest pledge
275 Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battel when it rag'd, in all assaults
Their surest signal; they will soon resume
New Courage and revive, tho' now they lye
280 Grov'ling and prostrate on yon Lake of Fire,
As we crewhile, astounded and amaz'd:

V. 259. *God hath not built Here for his Envy.*
To raise Sense from mere Nonsense is much ea-
sier and surer of Acceptance, than to raise still
Better Sense from Good or Tolerable. No doubt,
God built Hell, as a Receptacle for Satan and his
Crew: but to say, *He built it not for his own En-
vy*, as if he could ever wish to change Places
with them, is something extravagant. Let's re-
duce Milton's own Words:
Th' Almighty hath no BUTT
Here for his Envy; will not drive us hence.
No But, no Object, no Scope for his Envy here;
He cannot think the Place too good and delight-
ful for us.

V. 282. *Fall'n such a pernicious Highth* Fall'n
a highth is not common Sense: and a *Pernicious*
Highth is not a whit better. The Poet gave it,
No wonder, fall'n from such prodigious Highth.
Fall'n from, as v. 92. *From what Highth fall'n,*
and V. 542.
O Fall
From what high State of Bliss into what Woe!
And here v. 173. *That from the Precipice Of*
Heav'n receiv'd us falling. From which last Pas-
sage some perhaps will rather read it here,
No wonder fall'n from such precipitous Highth.

V. 287. *Like the Moon, whose Orb, &c.* The
Moon,

PARADISE LOST I

- No wonder, fall'n *such a pernicious highth, from such prodigious*
He scarce had ceas'd, when the superior Fiend
Was moving toward the shore; his pond'rous Shield,
285 Ethereal temper, massie, large and round,
Behind him cast; the broad Circumference
* *Hung on his Shoulders, like the Moon, whose Orb*
Thro' Optick Glas the Tuscan Artist views
At Ev'ning from the Top of Fesolè,
290 Or in *Valdarno*, to descry new Lands,
Rivers or Mountains in her spotty Globe. *Sights,*
His Spear, to equal which the tallest Pine *Europes or Asias.*
Hewn on Norwegian hills to be the Mast
Of some great Admiral were but a Wand,
295 He walk'd with to support uneasy steps
Over the burning Marle, not like those steps
On Heaven's Azure: and the torrid clime
Smote on him sore besides, vaulted with Fire.
Nathless he so endur'd, 'till on the Beach
300 Of that inflamed Sea he stood, and call'd
His Legions, Angel Forms; who lay entranc'd
Thick as autumnal Leaves that strow the brooks
In *Vallombrosa*, where th' Etrurian shades
High over-arch'd embowr; or scatter'd sedge
305 Afloat, when with fierce winds Orion arm'd *Red-Sea Gulph.*
Hath vex'd the *Red-Sea Coast*: [*whose waves o'erthrew*
Busiris and his Memphian chivalry,
* *Shone spacious; like the Moon, whose Orb enlarg'd*

Moon, as she appears to the naked Eye, is too
small a Comparison. As it's magnified by the Te-
lescope, is the fittest one possible. But this *Mag-
nifying* the Author quite omits here; and so the
Optic Glas is brought in impertinently. It should
have been thus, or something like it,
The broad Circumference
*Shone spacious, like the Moon, whose Orb EN-
LARG'D*
Thro' Optic Glas.
Flung on his Shoulders is already intimated in *Be-
hind him cast.*

V. 290. *To descry new Lands.* Rivers and Moun-
tains are included in *Lands*; nor can They be de-
scribed through the best Glasses Now improv'd &
much less Then by the *Tuscan Artist*. Would it
not be better thus? *To descry new SIGHTS,*
EUROPE or ASIAS in her spotty Globe.
Our Author, or rather our Editor, as is there
shewn, has *Galileo* and his *Glass* again, Book V.
261.

V. 306. *Hath vex'd the Red-Sea Coast.* Sedge
floated, because the Winds had vex'd the Coast.
Why

- While with perfidious hatred they pursu'd
The Sojourners of Goshen, who beheld
310 From the safe shore their floating Carcasses
And broken Chariot Wheels.] So thick bestrown,
Abject and lost lay these, covering the Flood,
Under amazement of their hideous change. Under 16
He call'd so loud, that all the hollow Deep
315 Of Hell resounded: Princes, Potentates,
Warriours, the Flow'r of Heav'n, once yours, now lost
If such Astonishment as this can seize
Eternal Spirits: Or have ye chos'n this place
After the toil of Battel to repose
320 Your wearied vertue, for the ease you find
To slumber here, as in the Vales of Heav'n?
Or in this abject posture have ye sworn
T'adore the Conqueror? who now beholds
Cherub and Seraph rolling in the Flood,
325 With scatter'd Arms and Ensigns, till anon
His swift pursuers from Heav'n Gates discern watchful Legions
Th' advantage, and descending tread us down
Thus drooping, or with linked Thunderbolts
Transfix us to the bottom of this Gulfe.

Fast fix
Awake.

Why the Coast? when the Sedge could only be torn up and float by the Winds vexing the Water, where the Sedge grew. Besides, *The Red-Sea Coast*, whose Waves is strange Syntax; when in due Construction it cannot be the *Red-Sea's Waves*, but the *Coast's Waves*, quite absurd. We cannot doubt, but the Author gave it,
Hath vex'd the Red-Sea Gulph.
As it is commonly call'd, now and then too, *The Arabian Gulph*.

Ibid. *Whose waves o'erthrew Balaam*.] Here again, I suspect his Friend's Courtesy bestow'd six Lines upon our Poet. They are in the Whole impertinent, and in Parts vicious. What's that single Event of *Moses's* passing that Sea, to a constant Quality of it, that in stormy Weather it is strow'd with Sedge? whence in our Bible it's call'd *Jam Suph*, the Sedge Sea. Did that Passage perpetually increase the Quantity of scater'd Sedge? And what Authority for making *Pharaoh* to be Bu-

sis; their Times and Characters no ways agreeing? Again, *Chivlry* for *Cavalry*, and *Cavalry* for *Chariotry*, twice wrong. Besides, our Author, XII. 205, describes the same Passage of *Moses* with all its Circumstances, and much better than here.

V. 324. *Rolling in the Flood*.] The same Mistake of the Printer here again repeated, IN for ON the Flood. See above v. 52.

V. 326. *His swift Pursuers*.] Our Poet's first Idea, mention'd before v. 179, continues yet, That the Victor Angels pursued the others to Hell. To accommodate this Place to the Sequel, it may be alter'd thus,
His watchful Legions from Heav'n Gates discern.

V. 329. *Transfix us to the bottom*.] To transfix is to pierce quite through the Body.
Illum exspirantem transfixo jectore Hammas, and its Signification is there bounded and closed:
to

- 330 Awake, arise: Or be for ever fall'n.
They heard, and were abash'd, and up they sprung
Upon the wing; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
335 Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their General's voice they soon obey'd
Innumerable. As when the potent Rod
Of *Amram's* Son, in *Egypt's* evil day,
340 Wav'd round the coast, up call'd a pitchy cloud
Of Locusts, warping on the Eastern Wind,
That o'er the realm of impious *Pharaoh* hung
Like Night, and darken'd all the land of Nile:
So numberless were those bad Angels seen,
345 Hovering on wing under the Cope of Hell
Twixt upper, nether, and surrounding Fires:
Till, as a signal giv'n, th' uplifted Spear
Of their great Sultan waving to direct
Their course, in even balance down they light
350 On the firm Brimstone, and fill all the Plain.
[A multitude, like which the populous North

so that to Transfix is a thing, on on a thing cannot be justly said. I believe our Poet gave it thus,
Fast fix us to the bottom of this Gulph.
In II. 180. *Shall be hurl'd Each on his Rock transfix'd*, the Construction is, *Hurl'd on his Rock*, not *Transfix'd on his Rock*.
Turbine corripuit, scapuloque infixit acuto.
If perhaps even there it was not dictated,
Each on his Rock INFIX'd.

V. 337. *To their General's voice obey'd*.] It has been said, that *obey* to a Voice, instead of what is now legitimate, *obey a Voice*, was first innovated by Milton. But *Chaucer* and *Spenser* generally speak so: He as in the Legend of Women,
That as an Harp obeyeth to the Hand,
The other in *Tamr Queen* III. 11. 35.
Lo! now the Heav'ns obey to me alone.

V. 342. *That o'er the Realm of impious Pharaoh*.] Here's want of Attention, not of Judgment, in

our Author: *The Realm of Pharaoh*, and the Land of Nile are both one and the same. To avoid this Tautology, it may be chang'd thus,
That o'er the impious HEAD of Pharaoh hung.

V. 347. *As a Signal giv'n*.] The uplifted Spear was not as a Signal, but the Signal itself. The Author gave it, Till as a Signal giv'n.

V. 351. *A multitude, like which*.] I suspect the following five Verses to be spurious. After he had compared the Devils for number to the Cloud of Locusts that darken'd all Egypt, as before to the Leaves that cover the Ground in Autumn, 'tis both to clog and to lessen the Thought, to mention here the Northern Exactions, when all Human Race would be too few. Besides, the Diction is faulty: *Fraxen Loins* are improper for Populoufness: *Gibraltar* is a new Name, since those Inroads were made: and to spread from thence to the Libyan Sands, is to spread over the Surface of the Sea.
D

Pour'd never from her frozen loyns, to pass
 Rhene or the Danaw, when her barbarous sons
 Came like a Deluge on the South, and spread
 355 Beneath Gibraltar to the Libyan sands.]
 Forthwith from every Squadron and each band
 The Heads and Leaders thither haste where stood
 Their great Commander; God-like shapes and forms
 Excelling Human, Princely Dignities, Chief among Myriads,
 360 And Powers, that erst in Heaven sat on Thrones;
 Tho' of their names in Heav'nly records now
 Be no memorial; blotted out and ras'd,
 By their rebellion; from the Books of Life.
 Nor had they yet among the Sons of Eve
 365 Got them new Names, 'till wandring o'er the Earth,
 Thro' God's high sufferance for the trial of man,
 By falsities and lies the greatest part
 Of Mankind they corrupted to forsake
 God their Creator, and th' invisible
 370 Glory of him that made them, to transform
 Oft to the Image of a Brute, adorn'd
 [With gay Religions, full of Pomp and Gold,]
 And Devils to adore for Deities.
 Then were they known to Men by various Names,
 375 And various * Idols thro' the Heathen World.
 * Attributes through all the

V. 355. *Forms Excelling Human.* After God-like shapes to add that they Excel Human Shape is to sink instead of rising. He is speaking of Archangels, who excell'd even among Angelic Forms. Among many ways, it may be alter'd thus,
 CHIEF AMONG MYRIADS, Princely Dignities.

V. 361. *From the Books of Life.* The Author spoke it, Book of Life, according to the Scriptures, not plural.

V. 367. *By Falsities and Lies.* How are Falsities distinguish'd here from Lies? From the Author it might come thus,
 By Falsities and LIES.

V. 368. *Corrupted to forsake.* Rather seduced.

V. 370. *Glory of him that made them.* In the Verse before he had said Creator, and now adds Him that made them, which is Creator over again. All this Passage is negligently done, as if the Poet was then tired or sleepy.

372. *Adorn'd With gay Religions.* A Brute adorn'd with Religions, and Religions full of Gold are Expressions to me unintelligible. The whole Passage may be something mended thus,
 God their Creator; His invisible
 Unfigurable Glory to transform
 Oft to the Image of a senseless Brute;
 And Devils to adore for Deities.

Leaving

Say, Muse, their Names then known, who first, who last, when
 Rouz'd from the slumber on that fiery Couch, their
 At their great Emperor's call; as next in worth off
 Came singly where he stood on the bare Strand, and
 380 While the promiscuous croud stood yet aloof,
 The chief were those who from the Pit of Hell
 Roaming to seek their prey on earth, durst fix
 Their seats long after next the seat of God,
 Their altars by his altar, Gods ador'd
 385 Among the Nations round; and durst abide
 Jehovah thund'ring out of Sion, thron'd
 Between the Cherubim: yea, often plac'd
 Within his Sanctuary it self their Shrines,
 Abominations; and with cursed things
 390 His holy rites and solemn feasts profan'd,
 And with their darkness durst affront his light.
 First Moloch, horrid King, besmear'd with blood
 Of human sacrifice, and parents tears; victims, and with
 Tho' for the noise of Drums and Timbrels loud
 395 Their childrens cries unheard, that past thro' Fire
 To his grim Idol. Him the Ammonite
 Worship'd in Rabba and her watry Plain,
 In Argob and in Basan, to the stream
 Of utmost Arnon. Nor content with such
 400 Audacious neighborhood, the wisest heart

Leaving out one whole Line, as not capable of Emendation.

V. 375. *And various Idols thro' the Heathen World.* Why only the Heathen World? When the first and most he names Moloch, Chem, Baal, Ashterah, &c. were worship'd in Israel too. The Word Idols too is here used in a Sense uncommon. Better therefore,
 By various Names,
 And various ATTRIBUTES through ALL the World.
 Attributes, POWERS, NUMINA; as Mars for War, Venus for Love, Minerva for Arts, &c.

V. 376. *Say, Muse, their Names then known.* He must needs have given us their names. Here

in Imitation of Homer and Virgil, who give Catalogues of their Captains and Forces, our Author gives a List of the principal Devils with their Characters; but is not the finest Part of his Poem.

V. 377. *Rouz'd from the slumber on that fiery Couch.* Surely he gave it thus, Rouz'd from their slumber on that fiery Couch, Rouz'd of rather than fann'd on.

V. 393. *With Blood Of human Sacrifice, and Parents Tears.* At first reading this strikes one, as if it was The Blood of Trari. To avoid which, he had better have said,
 Of human VICTIMS, and WITH Parents Tears.
 V. 406.

Of Solomon he led by fraud to build
 His Temple right against the Temple of God
 On that opprobrious Hill; and made his Grove
 The pleasant Valley of Hinnom, Tophet thence
 405 And black Gehenna call'd, the type of Hell.
 Next Chemos, th' obscene dread of Moab's sons,
 From Aroer to Nebo, and the Wild
 Of southmost Abarim; in Hesebon
 And Horonaim, Seon's realm, beyond
 410 The flow'ry Dale of Sibma, clad with Vines,
 And Eleala to th' Asphaltic Pool:
 Peor his other Name, when he entic'd
 Israel in Sittim on their march from Nile,
 To do him wanton rites, which cost them woe.
 415 Yet thence his lustful Orgies he enlarg'd
 Ev'n to that Hill of scandal, by the Grove
 Of Moloch homicide, Lust hard by Hate:
 Till good Josiab drove them thence to Hell.
 With these came they, who from the bord'ring flood
 420 Of old Euphrates to the Brook that parts
 Egypt from Syrian ground, had general names
 Of Bāalim and Ashtaroth, those Male,
 These Feminine. For Spirits, when they please, Female deem'd.
 Can either Sex assume or both; so soft
 425 And uncompounded is their Essence pure,
 Not ty'd or manac'd with joint or limb,
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh: but in what shape they chuse
 Dilated or condens'd, bright or obscure,
 430 Can execute their airy purposes,
 And works of love or enmity fulfil.
 For these the race of Israel oft forlook

V. 406. Th' obscene Dread of Moab's Sons.] This
 is harsh Accent. Better thus,
 Next Chemos, Dread obscene of Moab's Sons.

V. 421. That parts Egypt from Syrian ground.]

I believe, he dilated it,
 Egypt from Syrian BOUND.

V. 423. These Male, These Feminine.] Fem-
 nine does not respond to Male, but to Masculine.
 This

Their

Their living Strength, and unfrequented left
 His righteous Altar, bowing lowly down
 435 To bestial Gods: for which their heads as low
 Bow'd down in Battle, sunk before the Spear
 Of despicable foes. With these in troop
 Came Astoreth, whom the Phœnicians call'd
 Astarte, Queen of Heav'n, with crescent Horns,
 440 To whose bright Image nightly by the Moon
 Sidonian Virgins paid their vows and songs;
 In Sion also not unsung, where stood
 Her Temple on th' offensive Mountain, built
 By that uxorious King, whose heart tho' large,
 445 Beguil'd by fair Idolatresses, fell
 To Idols foul. Thammuz came next behind,
 Whose annual Wound in Lebanon allur'd
 The Syrian Damsels to lament his fate
 In am'rous ditties all a Summer's day:
 450 While smooth Adonis from his native Rock
 Ran purple to the Sea, suppos'd with blood
 Of Thammuz yearly wounded: the Love-tale
 Infected Sion's Daughters with like heat;
 Whose wanton passions in the sacred Porch
 455 Ezekiel saw, when by the Vision led
 His Eye survey'd the dark Idolatries
 Of alienated Judah. Next came One
 Who mourn'd in earnest, when the captive Ark
 Maim'd his brute Image, head and hands lopt off
 460 In his own Temple; on the ground's edge
 Where he fell flat, and sham'd his Worshipers:
 Dagon his Name, Sea-Monster, upward Man
 And downward Fish: yet had his Temple high
 Rear'd in Azotus, dreaded through the coast

This therefore would be better, These Male,
 These FEMALE DEEM'D.
 Deem'd, thought so, by their Worshipers: for it
 was nothing but Opinion.

V. 450. Adonis from his native Rock.] To pre-
 vent the Reader from mistaking Adonis for the
 smooth and youthful Person, which is here the
 River, it were better,
 While smooth Adonis from his native Rock.

V. 456,

Of

- 465 Of Palaeſtine, in Gath and Aſcalon,
And Accaron and Gaza's frontier bounds.
Him follow'd Rimmon, whoſe delightful ſeat
Was fair Damafcus, on the fertile banks
Of Abbana and Pharphar, lucid ſtreams.
- 470 He alſo' againſt the Houſe of God was bold:
A Leper once he loſt, and gain'd a King,
Abaz his ſottish Conqueror, whom he drew
God's Altar to diſparage and diſplace
For one of Syrian mode; whereon to burn
- 475 His odious off'rings, and adore the Gods
Whom he had vanquiſht. After theſe appear'd
A crew, who under names of old renown,
Oſiris, Iſis, Orus, and their train,
With monſtrous ſhapes and ſorceries abus'd
- 480 Fanatick Egypt and her Priests, to ſeek
Their wandring Gods, diſguiſ'd in brutiſh forms
Rather than human. Nor did Iſrael 'ſcape
Th' infection, when their borrow'd Gold compos'd
The Calf in Oreb; and the Rebel King
- 485 Doubled that ſin in Bethel and in Dan,
[Lik'ning his Maker to the grazed Oxe,
Jehovah, who in one Night when he paſſ'd
From Egypt marching, equal'd with one ſtroke
Both her firſt-born and all her bleating Gods.]

V. 486. Lik'ning his Maker.] Theſe four Verſes could not be Milton's, but ſoiſted in by the Man he truſted his Copy with. Paſſ'd from Egypt marching, is quite wrong, for Exod. xi. it's ſaid, God went out into the miſt of Egypt. Likening to an Ox we have had before v. 371.

The Glory of him that made them did transform Off to the Image of a Bruſt:
And the grazed Ox is both ſilly and ſuperfluous: the rebel King Jeroboam doubled the Sin of Aaron who had one Calf, Exod. xxxii. by making two Calves, 1 King xii. So that doubled the Sin expreſſes the matter fully; and better Calf than Oxen. Neither did Jeroboam underſtand by it his Maker Jehovah, ſince he made two Calves, that could

not repreſent one God. And in regular Conſtruction Jehovah is not referable to Maker, but to the next ſubſtantive Oxe; ſo that it's the Oxe Jehovah, that paſſ'd through Egypt. Then what's equal'd with one Stroke? does that ſufficiently expreſs, that they were ſlain? and laſtly, All her bleating Gods is beyond all Sufferance: the Egyptians had No bleating Gods; nor worſhipping Sheep, only abſtaining from eating them.

Lanatus animalibus abſtinet omnis Aegyptus.
If they had worſhip'd them, Juvenal would here have ſaid it. And in the Text 'tis only ſaid The Firſt-born of Men and all Cattle: not a Word about their Gods. Add to theſe the Impertinence of the whole: for how has God's ſlaying the Firſt-born

Belial

- 490 Belial came laſt, than whom a Spirit more lewd
Fell not from heaven, or more groſs to love
Vice for it ſelf: To him no Temple ſtood,
Or Altar ſmok'd; yet who more oft than He
In Temples and at Altars, when the Priest
- 495 Turns Atheiſt; as did Eli's ſons, who fill'd
With luſt and violence the houſe of God.
In Courts and Palaces he alſo reigns,
And in luxurious Cities, where the noiſe
Of riot aſcends above their loſtiefſt tow'rs,
- 500 And injury and outrage: And when night
Darkens the ſtreets, then wander forth the Sons
Of Belial, flown with inſolence and wine.
Witness the ſtreets of Sodom; and that night
In Gibeah, when the hofpitable door
- 505 Expos'd a Matron to avoid worſe rape. *witness thoſe Of Doors*
Yielded their Matrons:
Theſe were the prime in order, and in might;
The reſt were long to tell, though far renown'd.
Th' Ionian Gods, of Javan's iſſue, held
Gods, yet confeſs'd later than Heaven and Earth
- 510 Their boated Parents; Titan, Heav'n's firſt-born,
With his enormous brood, and birthright ſeiz'd
By younger Saturn; He from mightier Jove,
His own and Rhea's Son, like meaſure found;
So Jove uſurping reign'd: theſe firſt in Crete

And

of Egypt any relation to Jeroboam's two Calves, any more than every other Action aſcribed to God in the whole Scripture?

505. Witness the Streets of Sodom, and that night In Gibeah.] Here's an Alteration made here, varying from the Firſt Edition: which gave it in the plural number,

When the hofpitable Doors

Yielded their Matrons to avoid worſe rape.
Agreeable to the Scriptures, and preferable to the preſent Reading. Doors; both in Sodom and Gibeah: Matrons, becauſe Two were yielded and offer'd in each place: in Sodom, Gen. xix. 8. in

Gibeah, Judges xix. 24. The Editor has made three or four more Changes from the firſt Impreſſion, and every one for the worſe. In This, he confines the Fact to Gibeah alone: and ſo deſerts the Streets of Sodom, that are called on to witness nothing at all. But the Author too has incurre'd ſome blame; who after naming the Streets of One, ſays the Night in the Other; when there were equally concern'd Streets of Both, and Night in Both. Give the whole thus, with a ſlight Amendment on the Firſt Edition:

Witness the Streets of Sodom; witness thoſe Of Gibeah: when the hofpitable Doors Yielded their Matrons to avoid worſe rape.

515 And *Ida* known, thence on the snowy top
 Of cold *Olympus* rul'd the middle Air,
 Their highest Heav'n; or on the *Delphian* Cliff,
 Or in *Dodona*, and thro' all the bounds
 Of *Doric* Land; or who with *Saturn* old
 520 Fled over *Adria* to th' *Hesperian* Fields,
 And o'er the *Celtic* roam'd the utmost Isles.
 All these and more came flocking; but with looks
 Down cast and damp, yet such wherein appear'd
 Obscure some glimpse of joy, to have found their Chief
 525 Not in despair, to have found themselves not lost
 In loss it self: which on his count'nance cast
 Like doubtful hue: but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently rais'd
 530 Their fainting courage, and dispell'd their fears.
 Then straight commands that at the warlike sound
 Of Trumpets loud and Clarions be uprear'd
 His mighty Standard; that proud honour claim'd
Azazel as his right, a Cherub tall:
 535 Who forthwith from the glittering Staff unfurl'd
 Th' Imperial Ensign, which full high advanc'd
 Shone like a Meteor streaming to the wind,
 With gems and golden lustre rich emblaz'd,
 Seraphic Arms and Trophies; all the while
 540 Sonorous metal blowing martial sounds:
 At which the universal Host up sent
 A shout that tore Hell's Concave, and beyond
 Frighted the reign of *Chaos* and old *Night*.
 All in a moment thro' the gloom were seen
 545 Ten thousand Banners rise into the air

Realm

With

V. 545. *Frighted the Reign of Chaos.* Surely
 he did not use *Reign*, as *Regnum* sometimes, for the
 Region, the Space: 'tis more credible that he
 gave it,
Frighted the REALM of Chaos and old Night.

V. 565. *Of Warriors old.* We had a little be-
 fore, v. 552. *Hercules old.* So that it's probable,
 rather than admit so near a Repetition, he
 gave it,
Of Warriors BOLD with PORTED-Spear and Shield.
Ported,

With orient colours waving: with them rose
 A forest huge of Spears; and thronging Helms
 Appear'd, and serried Shields in thick array,
 Of depth unmeasurable. Anon they move
 550 In perfect *Phalanx* to the *Dorian* mood
 Of Flutes and soft Recorders; such as rais'd
 To highth of noblest temper Heroes old
 Arming to battel, and in stead of rage
 Deliberate valour breath'd, firm, and unmov'd
 555 With dread of death to flight or foul retreat:
 Nor wanting power to mitigate and swage,
 With solemn touches, troubled thoughts, and chase
 Anguish and doubt and fear and sorrow and pain
 From mortal or immortal minds. Thus they
 560 Breathing united force with fixed thought
 Mov'd on in silence to soft Pipes, that charm'd
 Their painful steps o'er the burnt soil; and now
 Advanc'd in view, they stand, a horrid Front
 Of dreadful length and dazzling Arms, in guise
 565 Of Warriors old with order'd Spear and Shield, *bold with ported*
 Awaiting what command their mighty Chief
 Had to impose. He thro' the armed Files
 Darts his experienc'd eye, and soon traverse
 The whole Battalion views, their order due,
 570 Their visages and stature as of Gods;
 Their number last he sums, and now his heart
 Distends with pride; and hard'ning in his strength
 Glories: For never since created Man
 Met such imbodied force, [as nam'd with these
 575 Could merit more than that small Infantry
Warr'd on by Cranes:] tho' all the [Giant] brood

OF

Ported, as IV. 980. not *order'd*,
Began to hem him round with ported Spears.

V. 575. *That small Infantry Warr'd on by*
Cranes. To call the *Pygmies* small INFANTRY has
 been justly censur'd, as looking like a Pun, from

small Infants, as well as *Foot-Soldiers*. But for that
 Reason, and more from *Milton's* known Learn-
 ing, I take leave to think it spurious; because
 the *Pygmies* must have been call'd not *Infantry*,
 but *Cavalry*; since they fought not on Foot, but
 riding upon Rams and Goats, *Infidentes arietum cap-*
paramque
 E

- Of Phlegra with th' Heroic race were join'd,
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar Gods; [and what resounds
580 In Fable or Romance of Uther's Son,
Begirt with British and Armoric Knights;
And all who since, Baptiz'd or Infidel,
Fought in Alpramont or Montalban,
Damasco, or Morocco, or Trebisond,
585 Or whom Biserta sent from Afric shore
When Charlemain with all his Peerage fell
By Feuntarabia.] Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread Commander. He, above the rest
590 In shape and gesture proudly eminent
Stood like a Tow'r; his Form had yet not lost
All her Original brightness, nor appear'd
Less than Arch-Angel ruin'd, and th' excess
Of Glory' obscur'd. As when the Sun new-ris'n
595 Looks thro' the horizontal misty air
Shorn of his beams, or from behind the Moon,
In dim Eclipse, disastrous Twilight sheds
On half the nations, and with fear of change
Perplexes Monarchs: Darken'd so, yet shone

rarumque dorfis. Besides, the Pygmies come over again v. 780. I read therefore the Passage thus, that Pun ejected;

Met such imbedied force: though all the Brood Of Phlegra, &c.
There's no need to add Giant, the Fable being universally known.

V. 580. In Fable or Romance of Uther's Son, &c.] Milton indeed in his Prose works tells us, That in his Youth he was a great Lover and Reader of Romances: but surely he had more Judgment in his old Age, than to clog and fully his Poem with such Romantic Trash, as even then when he wrote was obsolete and forgot. To stuff in here a heap of barbarous Words, without any Ornament or Poetical colouring, serving only to make his own Argument, which he takes from the Scripture, to be suppos'd equally Fabulous, would be such Pedantry, such a silly boast of

useless Reading, as I will not charge Him with: let his Acquaintance and Editor take it. I connect the true Lines thus, throwing out the middle Impertinence,
Mix'd with auxiliar Gods. These far beyond
Compare of RIVAL Prowess.
Rival, emulous Prowess; for after he had introduced Homer's Auxiliar Gods, 'twas not sufficient to place These above Mortal. And thus in v. 587. has no Sense, and shews itself and the rest to be interpolated.

V. 590. In shape and gesture proudly eminent Stood like a Tow'r.] I cannot comprehend, what's the Gesture of a Tower: but I am sure, our Poet gave it. In Shape and STATURE proudly eminent. All of them were (v. 570.) in Visage and Stature like Gods; but Satan eminent and transcendent above them all. And yet this has been represented, as a celebrated Line.

V. 603.

These far
rival

Stature.

Above

- 600 Above them all th' Arch-Angel. But his face
Deep scars of Thunder had intrench'd, and Care
Sat on his faded cheek; but under brows
Of dauntless Courage and confid'rate Pride
Waiting revenge. Cruel his Eye, but cast
605 Signs of remorse and passion to behold
* The fellows of his crime, the followers rather,
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain;
Millions of Spirits for his fault amerc'd
610 Of Heav'n, and from eternal splendors flung
For his revolt; yet faithful how they stood,
Their Glory wither'd. As when Heaven's Fire
Hath scath'd the forest Oaks or mountain Pines;
With singed top their stately growth tho' bare
615 Stands on the blasted Heath. He now prepar'd
To speak; whereat their doubled Ranks they bend
From wing to wing, and half inclose him round
With all his Peers: Attention held them mute.
Thrice he assay'd; and thrice in spight of Scorn,
620 Tears, such as Angels weep, burst forth: at last
Words interwove with sighs found out their way:
* The Fellows and the Followers of his Crime

V. 603. But under brows Of dauntless Courage.] What's Brows of Courage? No doubt the Author spoke it, But under brow.
SAT dauntless Courage and confid'rate Pride.
Under the Brow the Forehead, not Brows, sub fronte, in superciliis, is the Seat of Haughtiness and Pride both in Nature and all good Poetry.

V. 605. Signs of Remorse and Passion to behold.] Passion is improper here, its signification too wide, comprehending Disdain, Rage, &c. quite contrary to Remorse. But without Question, the Poet's Words were
Signs of Remorse and pity to behold.
Remorse for Himself, Pity for Them: as by and by v. 620. Thrice Tears burst from his Eyes, before he could speak to them.

V. 606. The Fellows of his Crime, the Followers rather.] This RATHER, this correction of what he

had said before, has something little and low in it. For if the Word wanted correcting, why was it put down here. Besides, the Correction offer'd is wrong: all were not Followers. The Arch-angels, his Companions, were Followers of his Crime; the lower Angels, the Vulgar of Heaven seduc'd by him, were his Followers. Better therefore without any Affectation,

The Fellows and the Followers of his Crime.

V. 610. And from eternal Splendors flung.] Splendors must mean here the Persons of the happy Angels: as V. 249. He calls them Celestial Ardors. But the Poet must mean here the Place, not the Company of Heaven: he gave it therefore,
Of Heav'n, and from ETHEREAL SPLENDOR flung.

V. 621. Words interwove with Sighs.] To interweave Words and Sighs together, passes, I presume, all human Skill, and is peculiar to Satan.

E 2

But

- O Myriads of immortal Spirits, O Pow'rs
Matchless, but with th' Almighty! and that strife
Was not inglorious, tho' th' event was dire;
625 As this place testifies, and this *dire* change, *sad*
Hateful to utter: but what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could *have fear'd*, *conceive*
How such united force of Gods, how such
630 As stood like these, could ever know repulse?
For who can yet believe, tho' after loss,
That all these puissant Legions, whose exile
Hath emptied heav'n, shall fail to re-ascend
Self-raisd, and re-possess their native seat?
635 For Me be witness all the Host of Heav'n,
If counsels *different*, or danger shun'd *this*
By Me, have lost our hopes. But He who reigns *e'er differr'd*
Monarch in Heav'n, 'till then as one secure
Sat on his Throne, upheld by old repute,
640 Consent or custom, and his regal State
Put forth at full; but still his Strength conceal'd,
Which tempted our *attempt*, and wrought our fall. *revolt*
Henceforth His Might we know, and know our Own:

But the Author gave it,

Words INTERRUPT with Sighs found out their way.

He had Ovid in his thought, *Metam. xi. 420.*

Ter conata loqui, ter steribus ora rigavit.

Singultuque pia interrumpente querelas.

Sir Philip Sidney in his *Arcadia*, much read by our Milton, is in love with this Expression; His Words interrupted continually with Sighs: Again, But the breath almost form'd into Words, was again stop'd by her, and turn'd into Sighs. Again, So was his voice interrupted with Sighs. And again,

This said, at length he ended

His oft Sigh-broken Ditty.

Fairfax xii. 26.

Her Sighs her dire Complaints did interlace.

V. 625. *And this dire change.* Dire event, and in the next Line *dire change* could not come from our Author, who was never barren of Words. He must have said it, *And this sad change.*

V. 628. *Could have fear'd.* The Ideas here contradict each other, *What Power of mind could have fear'd?* It should have been something, that shew'd Ability and Intellect, not Fear, the defect of them. Better therefore thus,

What power of mind — could CONCEIVE
How such united force, &c.

V. 635. *Be witness all the Host of Heav'n.* Not the whole Host of Heaven; The two Thrids continuing in Faith and Happiness, could not be here his Witnesses: The Author gave it,
For me be witness all THIS Host of Heav'n,
This present Audience, once part of the Heavenly Host. So v. 136. And all *This* mighty Host.

V. 636. *If counsels different, or danger shun'd.* Counsels *different* may pass with vulgar Approbation: but yet there's no hint in all the Poem, that Satan differs from all the Council, or acted without their Consent. I suspect the Author gave

So

- So as not either to provoke, or dread
645 New war, provok'd. Our better part remains
To work in close design, by fraud or guile, *and wile*
What force effected not: that *he no less*, *Lesson He*
At length from us may find, Who overcomes *learn*
By force, hath overcome but half his foe.
650 Space may produce new Worlds; whereof so rife
There went a fame in Heav'n that he ere long
Intended to create; and therein plant
A generation, whom his choice regard
Should favour equal to the sons of Heaven:
655 Thither, if but to pry, shall be perhaps
Our first Eruption; thither or elsewhere:
For this Infernal Pit shall never hold
Celestial Spirits in bondage, nor th' Abyss
Long under darkness cover. But these thoughts
660 Full Counsel must mature: Peace is despair'd,
For who can think Submission? War then, War
Open or understood must be resolv'd. *underband*
He spake: and to confirm his words outflow
Millions of flaming swords, drawn from the thighs *Blades*
665 Of mighty Cherubim; the sudden blaze

Far

a better Word with a finer Notion thus,

If Counsels E'ER DIFFERR'D, or Danger shun'd.
If Counsels, publicly resolv'd on, were ever delay'd by my Sloth, or Dangers shun'd by my Fear.

V. 642. *Which tempted our attempt.* This Jingle, that seems studiously sought, has been censur'd deservedly. But let it lie at the Editor's Door; and let's believe Milton gave it,
That tempted our revolt, and wrought our Fall.

V. 646. *By Fraud or Guile.* In II. 188. he says, *For what can force or guile with Him?* And II. 41. *Whether by open war or covert guile.* These are right: Force and open War are distinguish'd from Plot and Guile. But what difference at all betwixt Fraud and Guile? Therefore he must have given it,
Fraud AND Guile, or rather, Fraud AND WILE.

V. 647. *That He no less At length from us*

may find. No less is in an unusual Sense here, if in any. I with the same Letters propose a different Word, (whether it be Restoring or Altering, let others judge) in a new Sense:

What force effected not. That LESSON HE
At length from us may find, Who overcomes
By force, hath overcome but half his foe.

That Maxim, that Aphorism, *Who overcomes, &c.* is justly call'd a Lesson; as our great Poet Spenser I. 8.

44. *This Days ensample hath this Lesson dear*
Deep written in my Heart with Iron Pen,
That Elifs may not abide in state of mortal Men.

And III. 7. 4.
Need teacheth her that Lesson hard and rare,
That Fortune all in equal lance dash sway.

And perhaps for Find it was given LEARN, as Milton VI. 717.

There let them learn, as likes them, so despise.

V. 662. *War then, War Open or understood.* Here's a nice Fault, that cheats the Reader, and

passes

Far round illumin'd Hell: highly they rag'd
Against the High'st, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance toward the Vault of Heav'n.

670 There stood a Hill not far, whose grisly top
Belch'd fire and rolling smoke: the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallick Ore,
The work of Sulphur. Thither wing'd with speed

675 A numerous Brigad hasten'd; As when bands
Of Pioneers with spade and pickax arm'd
Fore-run the Royal Camp, to trench a Field,
Or cast a Rampart. Mammon led them on,
Mammon, the least erected Spirit that fell

680 From Heav'n, for ev'n in Heav'n his looks and thoughts
Were always downward bent; admiring more
The riches of Heav'n's Pavement, trodden Gold,
Than ought divine or holy else enjoy'd

passes unobserv'd. In II. 187. He has it right,
War therefore, open or conceal'd, alike
My Piece dispatches. Yet here, designing the
very same meaning, he has Open or understood.
But surely what is understood, is not conceal'd, but
open. Let's restore therefore the Author's own
Word, Open or UNDERHAND must be resolv'd.

V. 667. With grafted Arms. Clash'd on their
Shields. The known Custom of the Roman Soul-
diers, when they applauded a Speech of their
General, was to smite their Shields with their
swords. Arms therefore here is too general, in-
cluding Shields themselves, Helms, and all. Bet-
ter thus,
And with their grafted Swords Clash'd on &c.
And in v. 664. for Swords, put it Millions of
flaming BLADES.

V. 669. Hurling defiance toward the Vault of
Heav'n. What is this VAULT of Heaven? Hell
needed a Vault, to inclose all the Damned, and
hinder their Eruption; often mentioned by our
Author, as I. 293.

The torrid Clime vaulted with Fire. And 345.
Hovering on wing under the Cope of Hell:
But Heaven here meant, the Habitation of God
and Angels; far above the Sphere of Fixt Stars,

was never describ'd as vaulted, nor once so hint-
ed by Milton. To what purpose a Vault there?
from the imagin'd Soil, the Plain of Heaven, the
Ethereal Highth extends in Infinitum. This our
Speaker well imagin'd: To Our visible Heaven,
he assigns the Orb of Stars for a Vault, in Hub-
bard's Tale,

What so the Heav'n in his wide Vault contains:
But to the Heaven where Angels reside, quite
contrary: to Them

God gave the Heav'n, illimitable Highth;
Not this round Heav'n which we from hence be-
hold.

So he says in his Heavenly Love; and in his Hea-
venly Beauty thus,

For far above these Heav'ns which here we see,
Be others far exceeding these in Light;

Not bounded, nor corrupt, as these same be;
But infinite in Largeness, and in Height.

But allowing that these Heavens were vaulted, yet
if the Devils hurl'd toward that Vault, they hurl'd
quite beyond the Mark: for their Enemies did
not reside in the Vaults, but on the Plains of
Heaven. Instead of Vault the Author must have
given it,

Hurling Defiance toward the WALLS of Heaven.
As II. 343.

Heav'n, whose high Walls fear no Assault or Siege.
And

In

swords

Walls

In Vision Beatific: by him first

685 Men also, and by his suggestion taught,
Ranack'd the Center, and with impious hands
Rifled the bowels of their mother Earth
For treasures better hid. Soon had his crew
Open'd into the Hill a spacious wound,

690 And dig'd out ribs of Gold. Let none admire
That Riches grow in Hell; that soile may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wond'ring tell
Of Babel, and the works of Memphian Kings,

695 Learn how their greatest Monuments of Fame
And Strength and Art are easily out-done
By Spirits reprobate; and in an hour,
What in an age they with incessant toile
And hands innumerable scarce perform.

700 Nigh on the Plain in many cells prepar'd,
That underneath had veins of liquid fire

And VI. 860. The Crystal Wall of Heav'n.

V. 685. By him, and by his Suggestion. He as-
signs as Two Causes Him and His Suggestion: Is it
not one and the same thing? In so beautiful a
Poem this ought not to be suffer'd. It may be
thus alter'd,

In Vision Beatific, ON HIM LOST,
Men also FIRST by His Suggestion taught.

V. 686. Ranack'd the Center. Whatever is
beyond Possibility does not elevate the Style, but
depress it and make it ridiculous. To ranack as
deep as the Center had been bad enough; but it's
still worse to ranack the Center itself, a single
Point, whence nothing could be got. How much
better, agreeably to Truth and Nature,

Ranack'd the MOUNTAINS,
the Seat of all Metals, as Milton well knew: so
here v. 660.

There stood a HILL stor'd with metallick Ore,
And v. 690.

Open'd into the HILL a spacious Wound.

V. 690. And dig'd out Ribs of Gold. They
could not dig out Ribs of Gold; when presently
v. 703. they melt the Ore, and scum off the
Dross. Better therefore thus,

on Him lost.

first

Mountains.

Opening

Dig'd out the Seeds

Besit

For

those

perform'd.

Sluc'd

OP'NING into the Hill a spacious Wound,
Dig'd out THE SEEDS of Gold.

V. 692. Deserve the precious Bane. He does
not design here to accuse Hell, but Riches. And
yet when he says Deserve the Bane, the Accusa-
tion is turn'd from Riches to Hell. Better there-
fore thus, BESIT the precious Bane.
Besit, Beset, Become. Unless you will invert the
Phrase,

The precious Bane may best that Soil deserve.

V. 696. Monuments of Fame And Strength and
Art. Here are Three things distinguish'd for Mo-
numents, Fame, Strength, and Art. But if you
separate Strength, as in the Egyptian Pyramids,
and Art, as in the celebrated Tombs and Tem-
ples; what has Fame alone to support her, or
how could she rise or subsist? The Author there-
fore gave it,

Monuments of Fame
For Strength and Art are easily outdone.

V. 698. They — perform. When he had spoke
of Babylon and Memphis, and their old Monuments;
he forgets, and goes to the present Ages, What
they perform. Better thus,

What in an Age those with incessant Toile
And Hands innumerable scarce PERFORM'd.

V. 704.

PARADISE LOST I.

Sluc'd from the Lake: a Second multitude
With wondrous art founded the massy Ore,
Severing each kind, and scum'd the Bullion Drofs:
705 A Third as soon had form'd within the ground
A various Mold, and from the boiling cells
By strange conveyance fill'd each hollow nook:
As in an Organ from one blast of wind
To many a row of Pipes the Sound-board breaths.
710 Anon out of the Earth a Fabrick huge
Rose like an Exhalation, with the sound
Of dulcet Symphonies and voices sweet;
Built like a Temple, where Pilasters round
Were set, and Doric Pillars overlaid
715 With golden Architrave: nor did there want
Cornice or Freeze, with bossy Sculptures grav'n;
The Roof was fretted Gold. [Not Babylon,
Nor great Alcairo such magnificence
Equal'd in all their glories, to inshrine
720 Belus or Serapis their Gods, or seat
Their Kings, when Egypt with Assyria strove
In wealth and luxury.] Th' ascending pile
Stood fix'd her stately highth; and straight the doors
Op'ning their brazen folds discover wide
725 Within her ample spaces o'er the smooth

And high
And

V. 704. And scum'd the Bullion Drofs.] A strange Blunder to pass through all the Editions. Who ever heard of Bullion Drofs? Bullion is the purified Ore, Drofs is the Scum and Refuse of it. The Author gave it,

Severing each kind, and scum'd from Bullion Drofs. Scum'd the Drofs from the Bullion; as Spenser II. 7. 36.

Some scum'd the Drofs, that from the Metal came, Some fir'd the molten Ore with Ladles great. Which Words Molten Ore reminds me of a vile Fault in the preceding Verse: Found out the Ore; so all the Editions except the First, instead of Founded, melted, from Funder. Flando, fundendo, feriendo, the Money-Tribunes Motto.

V. 717. Not Babylon, Nor great Alcairo, &c.]

Here again are Five Lines, under Suspicion of Spuriousness, and their Faults must lie at the Editor's Door. In this same Narration the Author had challeng'd Babylon and Memphis, v. 694. and now, as quite forgetful, he is made to reiterate it, Babylon and Alcairo. This latter the worse, because Alcairo is a Modern Name, and not fit to join with Belus and Serapis. But a worse Fault is that of Prosody, which Milton would scarce be guilty of, Serapis for Serapis; as Martial, Vinchet nec quis turba Serapim amat.

And Callinachus, Τὴν ἑβρεὺς τοῖς, Σέραπιν, καὶ δ' οἷον, Ἐχέτω ἑμίστοισι.

And the Pieces of Verse, thus disjoin'd by the Editor, voluntarily unite themselves,

The Roof was fretted Gold: th' ascending Pile.

V. 725.

PARADISE LOST I.

And level pavement: from the arched roof,
Pendent by subtle Magic, many a row
Of starry Lamps and blazing Cressets, fed
With Naphtha and Asphaltos, yielded light
730 As from a Sky. The hasty multitude
Admiring enter'd, and the work some praise
And some the Architect: his hand was known
In Heav'n by many a Towred structure high;
Where Sceptred Angels held their residence,
735 And sat as Princes: whom the supreme King
Exalted to such power, and gave to rule,
Each in his Hierarchy, the Orders bright.
Nor was his Name unheard or unador'd
* In ancient Greece; and in Ausonian Land
740 Men call'd him Mulciber; and how he fell
From Heav'n, they fabled; thrown by angry Jove
Sheer o'er the Crystal Battlements: from Morn
To Noon he fell, from Noon to dewy Eve,
A Summer's day; and with the setting Sun
745 Dropt from the Zenith like a falling Star,
On Lemnos, th' Aegean Isle. Thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
* In Greece Hephaestus, in th' Ausonian Land

To

V. 725. Within her ample spaces.] Within makes an Ambiguity: design'd indeed for an Adverb, but looks like a Praeposition. Rather thus, Discover wide

AND HIGH her ample Spaces.

V. 735. Whom the supreme King.] A harsh Accent; He must have given it, The King supreme; as he does every where else.

V. 739. In ancient Greece, &c.] This is carelessly express'd. Why does not he tell his Name in Greece, as well as his Latin Name. And Mulciber was not so common a Name as Vulcan. It may be alter'd and pointed thus: Unador'd:

In Greece HEPHAESTOS, in th' Ausonian Land Men call'd him VULCAN: and how ONCE he fell.

V. 746. On Lemnos, th' Aegean Isle.] A scandalous Fault; Aegean with a wrong Accent for Aegean, as Spenser II. 12. 13.

Amid th' Aegean Sea long time did stray. Perhaps it was given thus,

On Lemnos, THENCE HIS Isle.

From the time and on occasion of that Fall, the Island was sacred to him, and call'd by his Name; Vulcania Lemnos. The Aegean Sea, common and right, because but One: but Aegean Isle, spoke by no body; there being so many Islands in that Sea.

F

V. 762.

- To' have built in Heav'n high Tow'rs: nor did he scape
 750 By all his Engins; but was headlong sent
 With his industrious crew to build in Hell.
 Mean while the winged Heralds by command
 Of Sov'rain pow'r, with awful ceremony
 And Trumpet's sound, throughout the host proclame
 755 A solemn Council forthwith to be held
 At Pandæmonium, the high Capital
 Of Satan and his Peers. Their summons call'd
 From every Band and squared Regiment
 By place or choice the worthiest. They anon
 760 With hundreds and with thousands trooping came
 Attended: all access was throng'd, the gates
 And porches wide: but chief the spacious Hall
 [Though like a cover'd field, where Champions bold
 Wont ride in arm'd, and at the Soldan's Chair
 765 Desy'd the best of Paynim Chivalry
 To mortal Combat, or carriere with Lance]
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling Wings. As Bees
 In spring-time, when the Sun with Taurus rides,
 770 Pour forth their populous youth about the hive
 In clusters: They among fresh Dews and Flours,
 Fly to and fro; or on the smoothed Plank,
 The Suburb of their Straw-built Citadel,
 New rub'd with Baum, expatiate and confer
 775 Their State affairs. So thick the aery crowd
 Swarm'd and were straiten'd: till the Signal giv'n,
 Behold a wonder, They, but now who seem'd

V. 762. *Though like a cover'd field.* Here's another Intrusion of Four spurious Lines, unworthy of admittance. The immense Hall of Pandæmonium compar'd to a Saracen's Tent, a first rate Man of War to a Skulker. *Wont ride in arm'd*, scurv'y Accent. Put the two Ends together, But chief the spacious Hall *Thick swarm'd*, and they plainly shew, they were violently parted asunder by a rude Hand.

V. 769. *When the Sun with Taurus rides.* With Taurus? Does Taurus then ride too; a Constellation Fix'd? But He gave it, in Taurus rides; as X. 329. *While the Sun in Aries rode*: though there all the Editions have it erroneously, rose.

V. 786. *Wheels her pale Course.* I question not, but he gave it, *Wheels her pale Carr*, Her Chariot.

V. 792.

- In bigness to surpass Earth's Giant Sons,
 Now less than smallest Dwarfs, in narrow room
 780 Throng numberless: like that Pygmaean Race
 Beyond the Indian Mount; or Fairy Elves,
 Whose midnight Revels by a Forest side
 Or Fountain some belated Peasant sees,
 Or dreams he sees; while over-head the Moon
 785 Sits Arbitress, and nearer to the Earth
 Wheels her pale *course*: They on their mirth and dance *Carr*
 Intent, with jocund Music charm his ear:
 At once with joy and fear his heart rebounds.
 Thus incorporeal Spirits to smallest forms
 790 Reduc'd their Shapes immense; * *and were at large*,
 Though without number still amidst the Hall
 Of that infernal Court. But far within,
 And in their own dimensions like themselves,
 The great Seraphic Lords and Cherubim
 795 In close recess and secret conclave sat,
 A thousand Demi-gods on golden seats,
 Frequent and full. † *After short silence then*,
 And summons read, the great Consult began.

* *nor wanted room,*

† *When after silence short,*

V. 792. *Reduc'd their Shapes immense; and were at large.* By being at large, the Author means, being not crowded: as XI. 626. *And now swim in Joy, Ere long to swim at large.* But here it's shocking at first Reading: contracting their Shapes to the smallest Size, and yet being at large. To

avoid the Ambiguity, it had better be thus, Nor wanted Room, *Though without number.*

V. 797. *After short silence then.* It may be rais'd by changing the order, *When after silence short,*

PARADISE LOST

BOOK II

HIGH on a Throne of Royal State, which far
Outshone the wealth of Ormus and of Ind, Hermus Tage
Or where the gorgeous East with richest hand
Shows on her Kings Barbaric Pearl and Gold, Sows, Cline Gem,
Satan exalted sat, by merit rais'd
To that bad eminence: and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high; insatiate to pursue
Vain War with Heaven, and by success untaught
His proud imaginations thus display'd:
Pow'rs and Dominions, Deities of Heav'n;
For since no Deep within her gulph can hold
Immortal vigour, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial Virtues rising, will appear

More

V. 1. Outshone the Wealth of Ormus and of Ind.] Ind here is not the River Indus, but the whole Region India, as generally in Chaucer, Spenser, &c. Ormus, a small Island in the Persian Gulph, unnam'd by ancient Poets, a mere Rock of Salt, infamous for Heat and bad Air; has no native Wealth, but what is brought thither as a Center of Commerce by Ships at Sea, and Caravans at Land; not to be lodged there, but transfer'd to other Countries. These Two, Ormus and India, being to Us always reputed East; how comes that in the next Line,

On where the gorgeous East with richest hand? These Words, or where the East, plainly suppose, that the two Places nam'd before, as the Author gave them, were not in the East. If this be granted, as it must; we must find two Places proper for the Thought, and situate in the West.

Such two readily present themselves, and claim to have been the Poet's own;

Outshone the Wealth of HERMUS and of TAGE. Hermus, Pactolus, Tagus, three Rivers with Golden Sands; all West, the two first in Lydia, the last in Portugal, celebrated by all Poets for original and inexhaustible Wealth. Atque auro turbidus Hermus, Auriferi ripa beata Tagi, are properly put here in opposition to the Gorgeous East.

VI. 4. Shows on her Kings Barbaric Pearl and Gold.] Here's farther Injustice done to our blind Poet: he could not give these Words. Shows Pearl and Gold, as if those dropt from the Clouds; when the one is with Labour and Danger fetch'd from the bottom of the Sea, the other from the Basis of Mountains. And what's that? show'd with hand? as if any Poet ever feign'd, that the Hand

PARADISE LOST II.

More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just Right, and the fix'd Laws of Heav'n
Did first create your Leader, next free Choice,
With what besides, in Counsel or in Fight,
Hath been atchiev'd of merit, yet this loss
Thus far at least recover'd hath much more
Establish'd in a safe unenvied Throne,
Yielded with full consent. The happier State
In Heav'n, * which follows Dignity, might draw
Envy from each Inferior; but who here
Will envy whom the Highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From Faction: for none sure will claim in Hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
* from each Inferior might have drawn
Envy, which follows Dignity: but here
Who'll envy

To

Hand was the Instrument of showing. Show'd Gold on her Kings: Did no Subjects get a few Drops, the Skirts of the Golden Rain? But the Kings would have the worst of it; as Tarpeia had, when she was stifled and kill'd under the Presents of the Roman Soldiers. The Poet gave it thus. Sow'd on her CLIME Barbaric Pearl and Gem. The best Pearls and Gems are peculiar to the East-Indies, Gold as common in the West: Sow'd well accords with Hand, agreeably to Use and Nature. And our Author lov'd those two Words, Sowing and Cline, as V. 2.

New Morn, her rose Steps in th' Eastern Clime Advancing, sow'd the Earth with Orient Pearl. VI. 24. The happier State, which follows Dignity.] The higher State, the Dignity, is indeed in Heaven the happier; not always so on Earth. But the Poet meant here, Envy that follows Dignity. The

Words are miserably displac'd; caused by Second Thoughts and Interlines, not attended to by the Printer. He must have given it thus,

The happier State
In Heav'n from each Inferior might HAVE DRAWN
Envy, which follows Dignity: but here
Who'll envy?
Have drawn, rather than Draw: for that Experiment is now quite pass'd with them: it was tried once, when Satan and his Compeers envied the Messiah.

V. 33. None, whose Portion is so small.] I believe, He gave it thus, with more Passion and Force: For none sure will claim in Hell Precedence; None, whose Portion is so small Of present Pain, that with ambitious Mind He'll covet more.

To union and firm faith and firm accord,
More than can be in Heav'n, we now return
To claim our just inheritance of old;
Surer to prosper than Prosperity
40 Could have assur'd us: and by what *best way*,
Whether of open War or covert Guile,
We now debate. Who can advise may speak.
He ceas'd; and next him *Moloch*, Sceptred King,
Stood up, the strongest and the fiercest Spirit
45 That fought in Heav'n, now fiercer by despair.
His trust was with th' Eternal to be deem'd
Equal in strength: and rather than be less
Car'd not to be at all: with that care lost
Went all his fear: of God, or Hell, or worse,
50 He reck'd not: and these words thereafter spake:
My sentence is for open War: of Wiles,
More unexpert, I boast not: them let those
Contrive who need; or when they need, not now.
For while they sit contriving, shall the rest,
55 Millions that stand in Arms and longing wait
The Signal to ascend, sit ling'ring here
Heaven's fugitives? and for their dwelling-place
Accept this dark opprobrious Den of shame,
The Prison of his Tyranny, who reigns
60 By our delay. No, let us rather chuse,
Arm'd with Hell flames and fury, all at once

fast

way best

found

He

stay

O'er

V. 36. *Firm Faith and firm Accord.*] To avoid the Repetition, it may be, *FAST Accord.*

V. 40. *And what best way.*] Smoother and more emphatical thus, *And what way best.*

V. 46. *With th' Eternal to be deem'd.*] Not to be deem'd, thought, suppos'd, esteem'd; but to be really so. Better therefore, *To be FOUND Equal in strength.*

V. 47. *And rather than be less Car'd not.*] The Construction is vicious, *His trust car'd not.* Better, *He rather than be less.*

V. 56. *Sit ling'ring here.*] Observe the Inconsistence, *Stand in Arms sit ling'ring.* No doubt therefore he gave it, *STAY ling'ring here.*

V. 67. *Black Fire and Horror.*] Within two Verses we have *Fire* again, *strange fire.* One of them therefore must be faulty. But the latter is right, from *Levit. x. 1.* They offer'd strange fire before the Lord. For the former I believe, he gave it, *Black GLARE and Horror shot with equal rage.*

V. 69. *And his Throne it self Mix'd with Tartarean Sulphur.*] How the Throne could be mix'd with

O'er Heav'n's high Tow'rs to force resistless way;
Turning our Tortures into horrid Arms
Against the Torturer: when to meet the noise
65 Of his Almighty Engine He shall hear
Infernal Thunder; and for Lightning see
Black fire and horror shot with equal rage
Among his Angels; and his Throne it self
Mix'd with *Tartarean Sulphur* and strange fire,
70 His own invented Torments. But perhaps
The way seems difficult and steep, to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful Lake benumb not still;
75 That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce Foe hung on our broken Rere
Insulting, and pursu'd us through the Deep,
80 With what compulsion and laborious flight
We sunk thus low? Th' Ascent is easie then:
Th' Event is fear'd; should we again provoke
Our stronger: some worse way his wrath may find
To our destruction: if there be in Hell
85 Fear to be worse destroy'd. What can be worse
Than to dwell here? driv'n out from Bliss, condemn'd
In this abhorred Deep to utter woe:

Where

with Sulphur, I cannot see, unless it was batter'd to pieces and pounded with it. But the Author gave it.

MARR'D with Tartarean Sulphur, and strange fire. *Marr'd*, defiled, polluted; a Word not unworthy of Heroic Style, frequent in *Spenser*, and used here 100, IV. 116. Which marr'd his borrow'd Visage, and IX. 136. In one Day to have marr'd. And it is prov'd from *Belial's* Reply to this Passage of *Moloch's*, v. 139. He would on his Throne sit unpolluted.

V. 78. *When the fierce Foe, &c.*] He adheres

yet to his first Idea, that the Angels pursued them to Hell; when afterwards, he makes it, *With Thunder and fiery Storm.* See above L. 170. and 316. To make the whole uniform, it may be thus alter'd.

When THUNDER-SHAFTS hung on our broken Rere,
And FIERY HAIL pursued us through the Deep.

V. 80. *With what laborious flight We sunk thus low.*] The Ideas of Flight and of Sinking do not agree well together. I suspect the Author gave it, *With what Compulsion and laborious STRIFE.*

V. 90.

40 PARADISE LOST II.

Where pain of unextinguishable fire
Must exercise us without hope of end
90 The *Vassals* of his anger; when the Scourge
Inexorable, and the torturing hour
Call us to Penance. More destroy'd than thus,
We should be quite abolish'd and expire.
What fear we then? what doubt we to incense
95 His utmost Ire? which to the highth enrag'd,
Will either quite consume us, and reduce
To nothing this Essential, happier far
Than miserable to have eternal Being:
Or if our Substance be indeed Divine,
100 And cannot cease to be; we are at worst
On this side Nothing. And by proof we feel
Our pow'r sufficient to disturb his Heav'n;
And with perpetual inroads to alarm,
Though inaccessible, his fatal Throne:
105 Which, if not Victory, is yet Revenge.
He ended frowning, and his Look denounc'd
Desperate *revenge* and battel dangerous
To less than *Gods*. On th' other side up rose
Belial, in act more graceful and humane:
110 A fairer person lost not Heav'n; he seem'd
For dignity compos'd and high exploit:
But all was false and hollow; though his Tongue

Vessels

rage
God.

Drop

V. 90. The *Vassals* of his anger.] The Devils are the *Vassals* of the Almighty; thence *Mammon* says II. 252. *Our State of splendid Vassalage*. And the *Vassals* of Anger is an Expression confirm'd by *Spenser* in his *Tears of the Muses*,
Ab, wretched World, and all that are therein,
The Vassals of God's Wrath, and Slaves of Sin.
But yet when I remember St. Paul's Words, *Rom. ix. 22. The Vessels of wrath fitted to destruction*, I suspect that *Milton* here, as perpetually, kept close to the Scripture Stile; and leave it to the Reader's choice, *Vassals* or *VESSELS*.

V. 107. *Desperate revenge*.] No fault can be found with the Expression; for it occurs again

III. 84. *So bent he is On desperate revenge*. But, since He had *Revenge* the very Sentence before, he could not, without forgetting himself, use it so soon again. I suspect he gave it, *Desperate RAGE and battel*. Observe too, that III. 84. *desperate* makes Three Syllables; here with some violence it's contracted into Two.
V. 108. *To less than Gods*.] He gave it, *To less than God*. For it was dangerous to the Angels, who in their Natural Powers were but Equals. Or if *Gods* may here mean *Godlike* Angels, no living thing was yet created less than Gods.

V. 113. *Could make the worse appear The better reason*.]

PARADISE LOST II.

Drop'd Manna, and could make the worse appear
The better Reason; to perplex and dash
115 Maturest Counsels: for his Thoughts were low:
To Vice industrious, but to nobler deeds
Tim'rous and slothful: yet he pleas'd the Ear,
And with persuasive accent thus began:
I should be much for open War, O Peers,
120 As not behind in Hate: if what was urg'd
Main reason to persuade immediate War,
Did not dissuade me most; and seem to cast
Ominous conjecture on the whole success:
When He who most excels in fact of Arms,
125 In what he counsels and in what excels
Mistrustful, grounds his courage on Despair
And utter Dissolution, as the scope
Of all his aim, after some dire Revenge.
First, what Revenge? the Tow'rs of Heav'n are fill'd
130 With armed Watch, that render all access
Impregnable. Oft on the bordering Deep
Encamp their Legions; or with *obscure wing*
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
135 By force, and at our heels all Hell should rise
With blackest *insurrection*, to confound
Heaven's purest Light: yet our great Enemy

42

Conjecture ominous

Feats

Impregnable

oft with wing obscure

insurrection

All

reason.] Word for Word from the known Profession of the ancient *Sophists*. *Tev 287. 27 2 117. 10 27. 10 27.*

V. 123. *Ominous conjecture*.] Smoother, if the Words be inverted,

Conjecture ominous on the whole success.

V. 124. *Excels in fact of Arms*.] We can question, but he spoke it, *Excels in FEATS of Arms*, not in a single *Fact*: So II. 537. as all other Poets speak,

With Feats of Arms the Welkin burns.

V. 131. *That render all access Impregnable*.] *Impregnable* supposes a Wall, a Bulwark, a Fort;

and cannot agree with *Access*, which here does not signify the Place of Access, but the Action of Accessing. No doubt he gave it,

IMPREGNABLE. Oft on the bordering Deep.

V. 132. *Or with obscure wing*.] I suspect, He gave it, with more Art, and smoother Accent,
Oft on the bordering Deep

Encamp their Legions; oft with wing obscure.

V. 136. *Should rise With blackest Insurrection*.] *Lofty Nonsense*. What's *Rise* with *Insurrection*?

Rise with *Rising*. What's *Black Insurrection*? Are there *Insurrections* of several Colours? *Black* cannot here be metaphorical, for *Wicked*, *Detestable*; because in the Devil's Sentiment it would be,

G

PARADISE LOST II.

- 43 All incorruptible would on his Throne
Sit unpolluted, and th' Ethereal Mold
140 Incapable of stain would soon expell
Her mischief, and purge off the baser fire
Victorious. Thus repuls'd, our final hope
Is flat Despair: we must exasperate
Th' Almighty Victor to spend all his rage;
145 And that must end us, that must be our cure
To be no more. Sad cure! for who would lose,
Though full of pain, this Intellectual Being,
Those Thoughts that wander through Eternity;
To perish rather, swallow'd up and lost
150 In the wide womb of uncreated night,
Devoid of sense and motion? and who knows, *action says,*
(Let this be good,) whether our angry Foe *that our incensed*
Can give it, or will ever: how He can
Is doubtfull; that He never will is sure.
155 Will He, so wise, let loose at once his ire,
Belike through *impotence, or unaware, inscience*
To give his enemies their Wish; and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then,
160 Say they who counsel War? we are decreed,
Reserv'd, and destin'd to eternal woe,
Whatever doing: what can we suffer more?
What can we suffer worse? Is this then worst,
Thus sitting, thus consulting, thus in Arms?

What?

be, if practicable, just and glorious. I dare vouch
for our Poet, that he gave it thus,
Will blackest INFUSION to confound
Heaven's purest Light.
To confound, more, pollute, the purest Light with
the blackest staining: as Virgil,
Ne matris infusce velleris pullis.
'Tis a Reply to Melch, who had threaten'd to
confound God's Lightning with black Glare and
Horror.

V. 151. Devoid of Sense and Motion.] Who,

says he, would be annihilated, lose his intellec-
tual Being and all his Thoughts? Motion there-
fore is an improper Word here, that's no part of
Thought, nor abstracted has any Excellence in it.
I am persuaded, He gave it,
Devoid of Sense and ACTION.
Depriv'd of our two Faculties, To Perceive and to
Act.

Ibid. Who knows, Let this be good, &c.] Be-
lieat, for all his Eloquence, contradicts himself in
this Passage. Who knows, says he, whether God
WILL

PARADISE LOST II.

- 165 What! when we fled amain, pursu'd and struck
With Heaven's afflicting Thunder, and besought
The Deep to shelter us; this Hell then seem'd
A Refuge from those wounds: or when we lay
Chain'd on the burning Lake; that sure was worse.
170 What if the Breath that kindled those grim fires
Awak'd, should blow them into sevenfold rage,
And plunge us in the flames? or from above
Should intermitted Vengeance arm again
His red right hand to plague us? what if all
175 Her stores were open'd, and this Firmament
Of Hell should spout her Cataracts of Fire,
Impendent horrors, threatening hideous fall
One day upon our heads? while we perhaps
Designing or exhorting glorious war,
180 Caught in a fiery Tempest shall be hurl'd
Each on his Rock transfix'd, the sport and prey
Of racking Whirlwinds; or for ever sunk
Under yon boiling Ocean, wrapt in Chains:
There to converse with everlasting groans,
185 Unrespited, unpitied, unrepriev'd,
Ages of hopeless end: this would be worse.
War therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With Him? or who deceive His mind, whose eye
190 Views all things at one view? He from Heav'n's highth
All these our motions vain sees and derides;

Not

WILL EVER give it; and he presently adds, 'Tis
sure he NEVER WILL. If that be sure, any one
knows, whether he will or not. To let this right,
the Place may be alter'd thus, And who SAYS
(Let this be Good) THAT our INCENSED Foe
Can give it, or will ever.

V. 156. Belike through Impotence.] The Ideas
here do not agree, Will He so WISE, do a thing
he designs not, through IMPOTENCE? Impotence is
not the opposite to Wisdom, but to Power. The
Author must have given it,

Belike through INSCIENCE, or unaware,
Through Inscience, by a want of Knowledge; Un-
aware, by Inattention or Surprise, notwithstanding
his Knowledge: by Ignorance do what he
should not do; or by Surprise do what he would
not do.

V. 174. His red right hand.] So Horace says of
Jupiter, Rubente dextera. But being spoken of
Vengeance, it must be HER right hand, as in the
next Line Her stores.

Not more Almighty to resist our might,
Than Wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heav'n?
195 Thus trampled, thus expell'd, to suffer here
Chains and these Torments? better *these* than worse, *thus*
By my advice; since Fate inevitable
Subdues us, and Omnipotent Decree,
The Victor's Will. To suffer, as to do
200 Our strength is equal; nor the Law unjust
That so ordains. This was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when Those who at the Spear are bold
205 And vent'rous, if that fail them, shrink and fear
(What yet they know must follow) to endure
Exile or ignominy or bonds or pain,
The sentence of their Conqu'ror. This is now
Our doom; which if we can sustain and bear,
210 Our *Supreme Foe* in time may much remit
His anger; and perhaps thus far remov'd
Not mind us not offending, satisf'd
With what is punish'd: whence these raging fires
Will slacken, if his breath stir not their flames.
215 Our purer Essence then will overcome
Their noxious vapour, or enur'd not feel;
Or chang'd at length, and to the place conform'd
In temper and in nature, will receive

V. 196. Better these than Worse.] These refers to Chains and Torments: which deceiv'd the Printer. For the Author gave it, Better thus than Worse.

V. 204. Who at the Spear are bold.] If ARE bold be allow'd here, here will want a Particle, BUT if that fail them. So that the Author must have given it, I laugh, who at the Spear so bold.

And vent'rous, if that fail them, shrink and fear. So bold implies a Boldness extraordinary, which Bold alone does not.

V. 210. Our Supreme Foe.] Better Accent, Our Foe supreme, as II. 236. Heav'n's Lord supreme.

V. 220. This Horror will grow mild, this Darkness light.] 'Tis quite too much, that the Darkness should turn into Light: 'tis as if he had made Horror turn to Joy. He must have given it, This Horror will grow mild, this Darkness less. Left an Adjective answers better to mild, than the

Familiar

Familiar the fierce heat, and void of Pain;
220 This horror will grow mild, this darkness *light*. *less*
Besides what Hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting: since our present lot appears,
For happy though but ill, for ill not worst;
225 If we procure not to our selves more woe.
Thus *Belial* with words cloth'd in Reason's garb *He array'd*
Counsel'd ignoble ease, and peaceful Sloth,
Not Peace: and after him thus *Mammon* spake:
Either to disenthroned the King of Heav'n
230 We war, if War be best; or to regain
Our own Right lost: Him to unthroned we then
May hope, when everlasting Fate shall *yield*. *plead*
To fickle Chance, and *Chaos* judge the strife: *With*
The former vain to hope argues as vain
235 The latter: for what place can be for Us
Within Heav'n's bound, unless Heav'n's Lord supreme
We overpower? Suppose He should relent
And publish Grace to All, on promise made
Of new Subjection: with what eyes could We
240 Stand in his presence humble, and receive
Strict Laws impos'd, to celebrate his Throne
With warbled Hymns, and to his Godhead sing
For'd Halleluiahs? while he Lordly sits
Our envied Sov'rain, and his Altar breaths
245 Ambrosial Odors and Ambrosial Flours, *from*

the Substantive Light. And besides, Rime comes unluckily here, Light and Flight, studiously avoided in Blank Verse.

V. 226. Thus *Belial* with words cloth'd in Reason's garb.] This is harsh Measure, and Accent unnatural. Rather thus, Thus he with Words ARRAY'D in Reason's garb.

V. 232. When Fate shall yield To fickle Chance, and Chaos judge the strife.] If Fate yields to chance, it prevents a following Strife. I suspect, the Poet gave it thus,

When everlasting Fate shall PLEAD WITH fickle Chance, and Chaos judge the Strife.

V. 245. Ambrosial Odors and ambrosial Flours.] Flours indeed breath Odors; but how an Altar can breath Flours, is hard to conceive: especially when the Flours are, as here, distinguish'd from the Odors. Surely he gave it thus, Ambrosial Odors from ambrosial Flours, So Spenser II. 3. 22.

Like Roses in a Bed of Lilies shed, The which ambrosial Odours from them threw.

Our Servile offerings. This must be our task
In Heav'n, this our delight: how wearisome
Eternity so spent in worship paid
To whom we hate? Let us not then pursue
250 By force impossible, by leave obtain'd
Unacceptable though in Heav'n, our state
Of splendid vassalage: but rather seek
Our own good from our selves, and from our own
Live to our selves; though in this vast recess,
255 Free, and to none accountable; preferring
Hard Liberty before the *easy* yoke
Of servile Pomp. Our greatness will appear
Then most conspicuous; when great things of small,
Useful of hurtful, prosperous of adverse
260 We can create; and in what place so'er
Thrive under evil, and * *work ease out of pain*
Through labour and indurance. This deep world
Of Darkness do we dread? How oft amidst
Thick clouds and dark doth Heaven's all-ruling Sire
265 Chuse to reside, his Glory unobscur'd?
And with the Majesty of darkness round
Covers his Throne: from whence deep thunders roar
Must'ring their rage, and Heav'n resembles Hell.
As He our darkness, cannot We his Light
270 Imitate when we please? This desert soil
Wants not Her hidden lustre, Gems and Gold:
Nor want We skill or art, from whence to raise
* *out of Pain work Ease*

Magni-

V. 256. *Hard Liberty before the easy yoke Of servile Pomp.* Though *Easy* here comes a pat Antitheton to *Hard*; yet it spoils the Thought. For the Yoke was so far from being thought *easy*, that it was *wearisome* and *unacceptable*. Were it *easy*, why not eligible, and preferable to *hard Liberty*? 'Tis likely the Author gave it, *Before the LAZIE Yoke.*
LAZIE, they being suppos'd wholly employ'd in their Harps and their Hymns.

V. 261. *And work Ease out of Pain.* Better Accent, if thus inverted, *And out of Pain work Ease.*

V. 264. *Thick Clouds and dark.* *Darkness* and *dark* comes Three times within Four Lines. Better therefore here,
Thick Clouds and BLACK.

V. 267. *Covers his Throne.* Rather, *COVER his Throne.*

Magnificence; and what can Heav'n shew more?
* *Our torments also may in length of time*
275 Become our Elements; these piercing Fires
As soft at now severe; our temper chang'd
Into their temper: which must needs remove
The Sensible of pain. All things invite
To peaceful counsels, and the settled state
280 Of Order: how in safety best we may
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of War. Ye have what I advise.
He scarce had finish'd, when such murmur fill'd
285 Th' Assembly; as when hollow Rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the Sea; now with hoarse cadence lull
Sea-faring Men o'erwatch'd, whose Bark by chance
Or Pinnacle anchors in a craggy Bay
290 After the Tempest. Such applause was heard,
As Mammon ended; and his Sentence pleas'd,
Advising Peace. For such another Field
They dreaded worse than Hell: so much the Fear
Of Thunder and the Sword of Michael *Edge of Michael's Sword*
295 Wrought still within them: and no less desire
To found this nether Empire; which might rise,
By policy and long process of time,
In emulation opposite to Heav'n.
Which when Beelzebub perceiv'd; than whom
* *Then, as was well observ'd; our Torments may*

Satan

Throne. Th' all-ruling Sire doth chuse to reside, and cover: that's the Syntax.

V. 274. *Our Torments also, &c.* This Argument Mammon steals from Belial's Speech above, v. 217. who pleaded on the same side of the Question; and assumes it as his own and new. But to keep just Decorum, he should ascribe it to its true Author, and say it thus,
Then, as was well observ'd; our Torments may Become our Elements.

V. 294. *The Sword of Michael.* Our Author generally pronounces *Michael*, *Raphael*, &c. with Two Syllables. How comes it then here with Three? Rather thus,
Of Thunder and the Edge of Michael's Sword.
As VI. 251. speaking of the same Sword,
The horrid Edge came down wide wasting.
And 323.
Nor keen nor solid might resist that Edge.

300 Satan except none higher sat, with grave
Aspect he rose; and in his rising seem'd
A Pillar of State. Deep on his Front engrav'n
Deliberation sat and public Care;
And Princely counsel in his face yet shone, *Feature*
305 Majestick though in ruin: sage he stood *huge*
With Atlantéan shoulders fit to bear
The weight of mightiest monarchies. His Look
Drew audience and attention still as Night
Or summer's noon-tide Air, while thus he spake: *Hour*
310 Thrones and Imperial Pow'rs, Offspring of Heav'n,
Ethereal Virtues; or these Titles now
Must we renounce, and changing stile be call'd
Princes of Hell? For so the popular vote
Inclines, here to continue, and build up here
315 A growing Empire. Doubtless; while we dream,
And know not that the King of Heav'n hath doom'd
This place our Dungeon: not our safe retreat
Beyond his potent arm; to live exempt
From Heav'n's high jurisdiction, in new league *His*
320 Banded against his Throne; but to remain
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude. For He, be sure,
In highth or depth still First and Last will reign *Sole*

V. 304. And princely Counsel in his Face &c.] How Counsel could shine, or be Majestic, or be in Ruin, is beyond my Understanding. I cannot but think, He gave it.

And princely FEATURE in his Face yet shone.

In his fair Visage void of Ornament, Erud'd the signs of Feature excellent.

And VI. 7. 28. And praise the Feature of her goodly Face.

The Editor, not knowing Feature, Façtura, in the Singular, turn'd it into Counsel.

V. 305. Sage he stood With Atlantéan Shoulders.] The Ideas do not fort together. Atlas's Shoul-

ders, feign'd to support the Heavens, do not convey the Notion of Wisdom, but of Strength. And the sage look has come before; Grave Aspect, and Care sitting in his Front. The Author therefore must have given it, HUGE OR LARGE, With Atlantéan Shoulders.

V. 309. Or summer's noon-tide Air.] This is very passable: but there may be Better than Good in Poetry; much harder to distinguish, than Good from Bad or Tolerable, or to persuade to the Readers: I suspect that the Poet gave it,

Still as Night
Or summer's noon-tide Hour.

The

325 Sole King, and of his Kingdom lose no part
By our revolt; but over Hell extend
His Empire, and with Iron Scepter rule
Us here, as with his Golden Thosé in Heav'n.
What sit we then projecting Peace and War?
330 War hath determin'd us, and foil'd with loss
Irreparable: terms of peace yet none
Vouchsaf'd or sought. For what Peace will be giv'n
To us enslav'd? but custody severe,
And stripes, and arbitrary punishment
335 Inflicted: and what peace can we return? *Faith*
But to our power hostility and hate,
Untam'd reluctance, and revenge though slow;
Yet ever plotting how the Conqueror least
May reap his Conquest, and may least rejoice
340 In doing, what we most in suffering feel.
Nor will Occasion want; nor shall we need
With dang'rous expedition to invade
Heav'n, whose high Walls fear no Assault or Siege
Or Ambush from the Deep. What if we find
345 Some easier enterprise? There is a place
(If ancient and prophetic fame in Heav'n
Err not) another World, the happy seat
Of some new Race call'd Man, about this time
To be created Like to us, though Less

The noon-tide Hour, as IV. 581. Meridian Hour. For it was not the Air, that made the Silence and Stillness, but the Hour, when in hot Countries, the Sun shining fierce, both Men and Animals retire to Shade and Rest. Therefore Summer is here added to the Hour. The Antient Poets often touch on this: as Callimachus Word for Word, Noon-tide Hours; and Stillness.

Μεσημερία δ' ἔχ' ἵπ' ἀσυχία.
Ἀμφότεροι λυοῖσ' ἀσυχίαν δ' ἔχοντες.
Πελά δ' ἀσυχία τυρῖν δ' ἔχοντες.

V. 319. From Heav'n's high Jurisdiction.] Two Lines above, The King of Heaven is nam'd; where Heaven does not denote Jurisdiction, but Subjec-

tion. Better therefore, in this Place, as I believe the Poet gave it, From his high Jurisdiction.

V. 329. Projecting Peace and War.] I suppose, he gave it, Peace OR War.

V. 335. And what Peace can we return.] Peace? as if the Devils were to treat upon a Par with the Almighty. The Author, I suspect, gave it,

What FAITH can we return?
What Faith, Fealty, Duty, Allegiance; if He should pardon our Rebellion? as III. 104. Spoken of Angels and Men:

What proof could they have giv'n sincere
Of true allegiance, constant Faith, or Love?

V. 352.

PARADISE LOST II.

350 In pow'r and excellence; but favour'd more
Of Him who rules above. So was his Will
Pronounc'd among the Gods; and by an Oath, ^{a Nod,}
That shook Heav'n's whole circumference, confirm'd.
Thither let Us bend all our thoughts, to learn
355 What Creatures there inhabit; of what mold
Or substance; how endu'd, and what their pow'r,
And where their weakness; how attempted best,
By force or subtlety. Though Heav'n be shut,
And Heav'n's high Arbitrator sit secure
360 In his own strength; this place may lie expos'd,
The utmost border of his Kingdom, left
To their defense who hold it: here perhaps
Some advantageous Act may be achiev'd
By sudden onset; either with Hell fire
365 To waste his whole Creation, or possess
All as our own, and drive as we were driv'n
The punie Habitants; or if not drive,
Seduce them to our Party, that their God
May prove their foe, and with repenting hand
370 Abolish his own works. This would surpass
Common Revenge; and interrupt his joy
In our confusion, and our joy upraise
In his disturbance: when his darling Sons,
Hurl'd headlong to partake with Us, shall curse
375 Their frail Original and faded Bliss,
Faded so soon. Advise, if this be worth
Attempting; or to sit in darkness here
Hatching vain Empires. Thus Beëlzebub
Pleaded his devilish Counsel, first devis'd

V. 352. And by an Oath, That shook, &c.] The Scripture sometimes introduces the Almighty, as swearing by an Oath, but then the Oath is promissory to some Person or Polity; whereas Man was not then created, nor does it say, that God's Oath made the Heavens to shake. So that I incline to think, he follow'd here the Heathen Poets, and gave it thus; And by a NOD,

By That shook Heav'n's whole circumference, confirm'd. All those Poets give that Authority and Force to Jupiter's Nod, that it shakes the whole Heaven. Homer first,

Ἡ, ὃ κενεῖται ἐπ' ὀφρυῶν νεῦρος Κρονίων, μέγαν δ' ἐλέλιξεν Ὀλύμπου.

Thence Virgil, and perhaps Terence, Annui, & totum nutu tremefecit olympum.

At

PARADISE LOST II.

380 By Satan, and in part propos'd. For whence,
But from the Author of all Ill, could spring
So deep a malice? to confound the race
Of mankind in one root; and Earth with Hell
To mingle and involve; done all to spite
385 The great Creator. But their spite still serves
His glory to augment. The bold design
Pleas'd highly those infernal States, and joy
Sparkled in all their eyes: with full assent
They vote: whereat his speech he thus renews:
390 Well have ye judg'd, well ended long debate,
Synod of Gods; and, like to what ye are,
Great things resolv'd: which from the lowest deep
Will once more lift us up in spite of Fate,
Nearer our ancient seat; perhaps in view
395 Of those bright confines, whence with neighboring Arms
And opportune excursion we may chance
Reenter Heav'n: or else in some mild Zone
Dwell not unvisited of Heav'n's fair Light
Secure, and at the brightning orient Beam
400 Purge off this gloom: the soft delicious Air,
To heal the scar of these corrosive Fires,
Shall breath her balm. But first whom shall we send
In search of this new World? whom shall we find
Sufficient? who shall tempt with wand'ring feet
405 The dark unbottom'd infinite Abyss?
And through the Palpable Obscure find out
His uncouth way? or spread his airy flight
Upborn with indefatigable wings
Over the vast Abrupt: ere he arrive

At quem Deum? qui templa caeli summa nutu con-

V. 382. Here perhaps.] He must have given it, THERE perhaps.

V. 407. Or spread his airy flight Over the vast Abrupt.] To spread his flight, makes no Sense

here, nor perhaps any where else. The Poet gave it, Or STEER his airy flight. And steer exactly agrees with the Words preceding, Find out his uncouth way. So II. 225. Then with expanded Wings he steers his flight.

V. 409. Ere he arrive The happy Isle.] The Word Ere, supposes that he will arrive at last which

51

PARADISE LOST II.

52
410 The happy Ile: what strength, what art can there
Suffice? or what evasion bear him safe
Through the strict Senteries and Stations thick
Of Angels watching round? Here he had need
All circumspection: and we now no less
415 Choice in our suffrage. For on whom we send,
The weight of all and our last hope relies.
This said, he sat; and Expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake
420 The perilous attempt: but all sat mute,
Pond'ring the danger with deep thoughts; and each
In others count'nance read his own dismay,
Astonish'd. None among the choice and prime
Of those Heav'n-warring Champions could be found,
425 So hardy as to proffer or accept
Alone the dreadful voyage: till at last
Satan, whom now transcendent glory rais'd
Above his fellows, with Monarchal pride
Conscious of highest worth, *unmov'd thus spake: undaunted*
430 O Progeny of Heav'n, Empyrean Thrones,
With reason hath deep silence and demur
Seis'd us, though undismay'd. Long is the way
And hard, that out of Hell leads up to Light:
Our Prison strong, this huge convex of Fire
435 Outragious to devour, immures us round
Ninefold; and Gates of burning Adamant
Bar'd over us prohibit all egress.
These pass'd, if any pass; the void Profound
Of unessential Night receives him next,
440 Wide gaping; and with utter loss of Being
Threatens him, *plung'd in that abortive Gulph. swallow'd in th'*
If

which is hazardous and uncertain. The Author what Skill and Care is necessary to come off?
must have given it,
SAY, he ARRIV'S The happy Isle.

Suppose, that he arrives there; yet even then
V. 429. Unmov'd thus spake.] Unmov'd? what,
no Concern? no Zeal or Pathos? Rather thus,
UNDAUNTED spake.
V. 439.

429. "Unmov'd" - very correct. Satan alone sat whilst speaking: his rising
disorder'd the council. (see line 466)
& lines 456. 475. Parton me Bentley the
T.B.

PARADISE LOST II.

53
If thence he *escape* into whatever world,
Or unknown Region; what remains him less
Than unknown dangers, and as hard escape?
445 But I should ill become this Throne, O Peers,
And this Imperial Sov'rainty, adorn'd
With splendor, arm'd with pow'r; if ought propos'd
And judg'd of public moment, in the shape
Of Difficulty or Danger could deterr
450 Me from attempting. Wherefore do I assume
These Royalties? and not refuse to reign,
Refusing to accept as great a share
Of Hazard as of Honour: due alike
To Him who reigns; and so much to him due
455 Of Hazard more, as He above the rest
High honour'd sits. Go therefore, mighty Pow'rs,
Terror of Heav'n, though fall'n; intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
460 More tolerable: if there be cure or charm
To respite or deceive or slack the pain
Of this ill Mansion. Intermit no watch
Against a wakeful Foe; while I abroad
Through all the coasts of dark destruction seek
465 Deliverance for us all: this Enterprize
None shall partake with Me. Thus saying rose
The Monarch, and prevented all reply;
Prudent, lest from his resolution rais'd
Others among the chief might offer now,
470 Certain to be refus'd, what erst they fear'd:
And so refus'd might in opinion stand
His Rivals; winning cheap the high repute,
Which he through hazard huge must earn. But they
Dreaded

V. 439. Of unessential Night.] Night is well, but formidable, SWALLOW'D in th' abortive Gulph.
better would be, SPACE.

V. 441. Plung'd in that, &c.] More strong and
V. 442. If thence he escape.] Escape comes pre-
sently over again. Therefore here rather,
If thence he EVADE, V. 443.

PARADISE LOST II.

54

Dreaded not more th' adventure, than his voice

475 Forbidding: and at once with Him they rose.
Their rising all at once was as the sound
Of Thunder heard remote. Tow'rd Him they bend
With awful reverence prone; and as a God
Extol him equal to the high'st in Heav'n.

480 Nor fail'd they to express how much they prais'd,
That for the general safety He despis'd
His own: for neither do the Spirits damn'd
Lose all their virtue: *lest bad Men should boast* *lest should bad Men*
Their specious deeds on Earth; which Glory excites,

485 Or close Ambition varnish'd o'er with Zeal.
Thus They their doubtful consultations dark
Ended, rejoicing in their marchless Chief:
As when from Mountain tops the dusky Clouds
Ascending, while the North-wind sleeps, o'er-spread

490 Heav'n's chearful face; the lowring Element
Scowls o'er the darken'd landskip snow or shower:
If chance the radiant Sun with Farewell sweet
Extend his ev'ning beam; the fields revive,
The birds their notes renew, and bleating Herds

495 Attest their joy, that Hill and Valley rings. Hills and Valleys ring.
O shame to men! Devil with Devil damn'd
Firm concord holds: Men only disagree
Of creatures Rational; though under hope

V. 481. That for the general safety He despis'd
His own.] Despis'd his own Safety, is a little over-
shot. I suppose the Author gave it,
That for the general safety He expos'd
His own.
The one Word intimates, that the Adventure was
very hazardous; but the other, that it was quite
hopeless. So II. 827.
I go, and one for all my self expose.

V. 483. Lest bad Men should boast.] This is ve-
ry oddly express'd. Do the Devils retain some of
their virtue, on purpose lest bad Men should
boast? But the Author must have given it,
Lose all their virtue: less should bad Men boast.

V. 494. And bleating Herds Attest their joy,
that Hill and Valley rings.] Herds is a Word
proper to Cattle, that do not bleat: as all others
and He elsewhere uses it. And then, as he had
Fields in the Plural, so here he should have Hills,
not Hill. He gave it therefore thus,
And bleating FLOCKS
Attest their joy, that HILLS and VALLEYS RING.

V. 498. Though under hope Of heav'nly Grace.]
Hope of Grace is not sufficient here; the Author
gave it, Though under HELP Of Heavenly Grace.

V. 503. Induce us to accord.] Since it follows
in the Sentence, MAN, not MEN; and His destruc-

expos'd

Flocks

help
Of

PARADISE LOST II.

55

Of Heav'nly Grace, and God proclaiming peace:

500 Yet live in hatred, enmity, and strife
Among themselves; and levie cruel wars,
Wasting the Earth, each other to destroy:
As if, which might induce us to accord,
Man had not Hellish foes enow besides,

505 That day and night for his destruction wait.
The Stygian Council thus dissolv'd; and forth
In order came the grand infernal Peers.
'Midst came their mighty Paramount, and seem'd
Alone th' Antagonist of Heav'n; nor less
510 Than Hell's dread Emperor with pomp Supreme,
And God-like imitated State. Him round
A Globe of fiery Seraphim inclos'd,
With bright emblazonry and horrent Arms.

Then of their Session ended they bid cry
515 With Trumpets regal sound the great result.
Tow'rd the four winds four speedy Cherubim
Put to their mouths the sounding Alchymie
By Herald's Voice explain'd: the hollow Abyfs
Heard far and wide; and all the Host of Hell
520 With deafning shout return'd them loud acclaim.

Thence more at ease their minds, and somewhat rais'd
By false presumptuous hope, the ranged Pow'rs
Disband; and wand'ring each his several way

tion, not Their nor Our; we must conclude he
gave it here, Induce HIM to accord.

V. 516. Four Speedy Cherubim.] Not much
need of Swiftnefs to be a good Trumpeter. For
Speedy I suspect the Poet gave it,
Four STURDY Cherubim.
Sturdy, stout, robust, able to blow a strong Blast.

V. 517. Put to their mouths the sounding Alchy-
mie.] There is a cheap Kitchen mix'd Metal for
Spoons, &c. vulgarly call'd Ochamie, perhaps cor-
ruptly from Alchymie; but that is below Heroic
Style, and unworthy of Milton. And the Name,
if any such, is silly. For Brass, Pewter, nay the

very Silver and Gold Coin, are as much Alchy-
mie, as That is; being all mix'd Metals. He
gave it thus,

Put to their mouths the sounding ORICHALC.
'Ορειχαλκον, Orichalcum, the most sonorous of
Metals for Tubae and Tibiae. Suidas in that Word
cites from old Poets, Κεδρανας ορειχαλκον Bells of
Orichalc, 'Ορειχαλκον αλλα κυμβαλα, Sounding
Cymbals of Orichalc. And our Spenser led the way
for Milton's using it, in his Muirpotters,

Not Bilboa Steel, nor Brass from Corinth fet,
Nor costly Orichalc from strange Phoenix.
Bear witness to the Editor's boldness; that for
Orichalc which he understood not, durst put in
Alchymie, from the sound of one Syllable.

V. 528.

him

sturdy
Orichalc

Pur-

Pursues, as inclination or sad choice
 525 Leads him perplex'd: where He may likeliest find
 Truce to his restless thoughts, and entertain
 The irksome hours; till his great Chief return.
 Part on the Plain, or in the Air sublime
 Upon the Wing, or in swift Race contend; *These on* *part*
 530 [As at th' Olympian Games or Pythian fields.] *those*
 Part curb their fiery Steeds, or shun the Goal
 With rapid Wheels, or fronted Brigads form.
 As when, to warn proud Cities, War appears
 Wag'd in the troubled Sky; and Armies rush
 535 To battel in the Clouds: before each Van
 Prick forth the airy Knights, and couch their Spears
 Till thickest Legions close: with feats of Arms
 From either end of Heav'n the welkin burns.
 Others, with vast Typhoean rage more fell,
 540 Rend up both Rocks and Hills, and ride the Air
 In whirlwind: Hell scarce holds the wild uproar.
 As when Alcides, from Oechalia crown'd
 With conquest, felt th' envenom'd robe, and tore
 Through pain up by the roots Theſſalian Pines;
 545 And Lichas from the top of Oeta threw
 Into th' Euboic Sea. Others more mild,
 Retreated in a silent valley, sing
 With notes Angelical to many a Harp

Their

V. 528. Part on the Plain, or, &c.] This Distich is much embarrass'd. It should have been thus,
 Part on the Plain, PART in the Air sublime,
 THESE ON the Wing, THOSE in swift Race contend.

V. 530. As at th' Olympian Games, or Pythian Fields.] This is a manifest Interpolation: its own silliness betrays it. Why first Games, and then Fields? as if both were not Fields alike. If Milton had made it, he would have said,
 As at th' Olympian or the Pythian Games.

But the Thing was too vulgar, to be mention'd by him; and in those Games, there were more Feizes than for Racing: but none, as here, for Flying in the Air sublime.

V. 531. Or shun the Goal With rapid Wheels.] Plainly taken from Horace, *Metaque servidis evitata rotis*. But with good Judgment he says Rapid, not Feruid: because in these Hell Games both the Wheels and the burning Marle they drove on, were feruid even before the Race.

V. 549. Heroic deeds and hapless fall.] Rather, not hapless fall; a fall, which such Heroic deeds did not promise.

V. 551. That Fate Free Virtue should enthrall to Force or Chance.] This is taken from the famous Distich of Euripides, which Brutus used when he slew himself:

Their own heroic deeds, and hapless fall *but*
 550 By doom of battel: and complain that Fate
 Free Virtue should enthrall to Force or Chance. *Thee,*
 Their Song was partial; but the Harmony,
 What could it less when Spirits immortal sing? *sung?*
 Suspended Hell; and took with ravishment
 555 The thronging audience. In discourse more sweet
 * (For Eloquence the Soul, Song charms the Sense.)
 Others apart sat on a Hill retir'd,
 In thoughts more elevate; and reason'd high
 Of Providence, Foreknowledge, Will and Fate;
 560 Fix'd Fate, free Will, Foreknowledge absolute:
 And found no end, in wandring mazes lost. *winding*
 Of good and evil much they argu'd then,
 Of happiness and final misery,
 Passion and apathie, and glory and shame;
 565 Vain wisdom all, and false philosophy:
 Yet with a pleasing forcery could charm
 Pain for a while or anguish, and excite
 Fallacious hope; or arm th' obdurate breast
 With stubborn patience, as with triple steel.
 570 Another Part in Squadrons and grofs bands,
 On bold adventure to discover wide
 That dismal world, if any Clime perhaps
 * (Song charms the Sense, but Eloquence the Soul.)

Might

ἢ τλήμων Ἀρετῇ, λήγουσ' ἀρ' ἡδὺν, ἢ γὰρ δὲ σὺ
 "Ὡς ἔργον ἡσυχῇ σὺ δ' ἀρ' ἡδὺν ἀδασα βία.
 In some places, for βία force, it is quoted τῷ γὰρ fortune. Milton has well comprehended both, *Enthrall to Force or Chance*. But FREE Virtue must be wrong here. For if everlasting Fate (v. 232.) enthrall Virtue, she was never free nor can be. The Greek has it, ὦ τλήμων ἀρετῇ, O thou poor unhappy Virtue; and He consequently gave it, with a like Address to her,

THEE, Virtue, should enthrall.
 As I. 36. Thee, Mother of Mankind; and III. 372. Thee, Father, first they sung.

V. 553. When Spirits immortal sing?] He gave

it SING; or else in the former part of the Verse, *What CAN it less, not COULD.*

V. 556. For Eloquence the Soul, Song charms the Sense.] The Verb ought of right to be in the first Colon of the Sentence; better, I conceive, thus;
 Song charms the Sense, BUT Eloquence the Soul.

V. 561. In wandring Mazes lost.] I have read *wandring Mazes* in some of our Elder Poets; but for all that, it's a vicious Expression. For *Mazes*, Labyrinths, do not themselves wander; though those that enter, wander in them. I believe he gave it,

And found no end, in WINDING Mazes lost.

Might yield them easier habitation, bend
Four ways their flying March; along the Banks
575 Of four infernal Rivers, that disgorge
Into the burning Lake their baleful streams:
Abhorred *Styx* the flood of deadly Hate;
Sad *Acheron* of Sorrow, black and deep;
Cocytus, nam'd of Lamentation loud
580 Heard on the rueful stream; fierce *Phlegethon*,
Whose waves of torrent Fire inflame with Rage.
Far off from these a slow and silent stream,
Lethe the river of Oblivion, rolls
Her wat'ry Labyrinth: whereof who drinks,
585 Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen Continent
Lies dark and wild; beat with perpetual storms
Of Whirlwind, and dire Hail which on firm land
590 Thaws not; but gathers heap, and ruin seems
Of ancient pile: all else deep Snow and Ice,
A gulf profound as that *Serbonian* Bog
Betwixt *Damiata* and mount *Casius* old;
Where Armies whole have sunk: the parching Air
595 Burns sore, and Cold performs th' effect of Fire.
Thither by harpy-footed Furies hal'd,
At certain revolutions all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce:
600 From Beds of raging Fire to starve in Ice

V. 580. Heard on the rueful stream.] That supposes the Hearer himself to be in the River. Therefore he either gave it, Heard on the rueful Shore, or Heard FROM the rueful Stream. But because Stream comes again two Lines after, I prefer the former. Spenser II. 7. 57. speaking of the same Cocytus,

That with their piteous Cries and yelling Shrieks,
They made the further Shore resounden wide.

V. 609. All in a Moment, and so near the Brink.]

This Verse must be spurious. All in a Moment said once before, v. 585. Forthwith forgets. And so near the Brink, quite out of place in Construction; and besides impertinent: for if they ferried to and fro in hopes to drink; the nearer the Brink, the Shore, the worse for that purpose.

V. 611. Medusa with Gorgonian Terror guards.] If the Author gave it thus, it's a slip of human Inattention. Medusa one of the Gorgons, never did such work in Hell: Her snaky petrifying Head

Their

Their soft Ethereal warmth; and there to pine
Immovable infix'd, and frozen round,
Periods of time; thence hurried back to Fire.
They ferry over this *Lethaean* Sound
605 Both to and fro, their sorrow to augment;
And wish and struggle, as they pass, to reach
The tempting stream, with one small Drop to lose
In sweet forgetfulness all pain and woe:
[All in one moment, and so near the brink:]
610 But Fate withstands; and to oppose th' attempt
Medusa with *Gorgonian* terror guards *Megaera* *Tartarean*
The Ford; and of it self the water flies
All taste of living wight, as once it fled *since*
The lip of *Tantalus*. Thus roving on
615 In *confus'd* march forlorn th' adventrous Bands *march confus'd*
With shuddring horror pale, and eyes agast
View'd first their lamentable lot, and found
No rest: through many a dark and dreary Vale
They pass'd, and many a Region dolorous;
620 O'er many a frozen, many a fiery Alp,
Rocks, Caves, Lakes, Fens, Bogs, Dens, and shades of death;
An Universe of death, which God by curse
Created evil, for Evil only good:
Where all life dies, death lives; and nature breeds
625 Perverse all monstrous, all prodigious things;
Abominable, unutterable, and worse
Than *Fables* yet have feign'd, or Fear conceiv'd, *Fable hath*
Gorgons and *Hydras* and *Chimaera's* dire.

was fix'd in the Shield of *Minerva*. But it must needs be a Prank of the Editor, as appears from the proximity of the true Words to these false. The Poet gave it,

MEGAERA with TARTAREAN Terror guards.
Megaera, the worst of the three Furies, was always forwardest on such occasions.

V. 613. As once it fled.] I believe he gave it, As SINCE it fled.

Mean
V. 615. In *confus'd* march.] Rather inverted, In march *confus'd* forlorn.

V. 627. Than *Fables* yet have feign'd, or Fear conceiv'd.] No doubt, our Poet gave it. Than *FABLE* yet HATH feign'd, or Fear conceiv'd. *Fable* and *Fear* here are by Poetical Power and Authority made *Persons*. But *Fables* cannot be made so: nor can They feign any thing, but Themselves are feign'd.

Mean while the Adversary of God and Man,
 630 Satan, with thoughts inflam'd of high'st design,
 Puts on swift wings; and towards the Gates of Hell wing'd
 Explores his solitary flight. Sometimes
 He scours the right hand coast, sometimes the left;
 Now shaves with level wing the Deep, then soars
 635 Up to the fiery Concave [towering high. Cope.
 As when far off at Sea a Fleet descry'd
 Hangs in the Clouds, by Equinoctial Winds
 Close sailing from Bengala, or the Isles
 Of Ternate and Tidore, whence Merchants bring
 640 Their spicy Drugs: they on the Trading Flood
 Through the wide Ethiopian to the Cape
 Ply, stemming nightly toward the Pole. So seem'd
 Far off the flying Fiend:] At last appear
 Hell bounds, high reaching to the horrid Roof,
 645 And thrice threefold the Gates: three folds were Brafs, threefold
 Three Iron, three of Adamantine Rock;
 Impenetrable, impal'd with circling fire,

V. 631. Puts on swift Wings.] A merry Blunder of the Editor or Printer; Satan puts on Wings, like Daedalus, I suppose, and his Son Icarus; as if he had no natural Wings of his own. Does not Milton throughout make all Angels to have Wings? Here therefore he gave it.

Puts on, swift wing'd.
 Puts on, puts forward, makes swift progress in his flight: as II. 1021.

So He with labour hard mov'd on.

V. 636. As when far off at Sea a Fleet, &c.] This long and tedious Comparison is so silly here and pedantical, quite improper for the Place; that I am willing to believe it spurious, and to charge the Editor with it, as often before. Let us take it to pieces. The whole Thought is but this: Satan, as he flew, seem'd like a Ship at Sea, sailing towards one at a distance. But how is this manag'd? First instead of a Ship, Satan appears like a whole Fleet. Would not a First Rate Man of War have suffic'd? And whom does he appear to far off, in this his solitary flight? There were none, but Sin and Death sitting at Hell Gates: and they did not mind him, till he was at hand. And why those exotic Names, Ben-

gala, Ternate and Tidore? a vain Ostentation of the most vulgar Knowledge; when a Ship at home in our own Channel would serve the turn better. Trade Winds indeed I have heard of; but Trading Flood I learn first here. But why must the Ethiopic Sea be it? when the European Seas carry ten times the Trade. And why is all this done Nightly, to contradict the whole Account? since at that time a Sail cannot be descried. The two Ends may be thus tack'd together, ejecting all the Middle:

Then soars
 Up to the fiery Cope. At last appear
 Hell bounds.

Cope, Vault, Roof, is better here than Concave; which may denote not the Top, but the whole Cavity of Hell: and Towering high is the same again with Soaring up; both further Arguments, that the Passage is not genuine.

V. 644. To the horrid Roof.] I believe the Author gave it, the ARCHED Roof; a proper significant Epithet, the other merely General. So I. 726. From the arched Roof.

V. 645. And thrice threefold the Gates.] This would make Nine Gates instead of One. The Poet gave

Yet

Yet unconsum'd. Before the Gates there sat
 On either side a formidable Shape:
 650 The one seem'd Woman to the waste and fair;
 But ended foul in many a scaly fold
 Voluminous and vast, a Serpent arm'd
 With mortal sting. About her middle round
 A cry of Hell-hounds never ceasing bark'd
 655 With wide Cerberian mouths full loud, and rung
 A hideous Peal: yet, when they list, would creep,
 If ought disturb'd their noise, into her womb,
 And kennel there; yet there still bark'd and howl'd, bark and howl
 Within unseen. [Far less abhor'd than these
 660 Vex'd Scylla, bathing in the Sea that parts
 Calabria from the hoarse Trinacrian shore:
 Nor uglier follow the Night-Hag, when call'd
 In secret, riding through the Air she comes
 Lur'd with the smell of infant blood, to dance
 665 With Lapland Witches, while the lab'ring Moon
 Eclipses at their charms.] The other Shape; Th' other, Substance or
 IF

gave it, And THRICE-THREEFOLD Gates.
 The Gates had nine Folds, nine Plates, nine Linings; as Homer and the other Poets make their Heroes Shields, to have several Coverings of various Materials for the greater Strength: Clypeus Dominus Septemplex Ajax. So in Sampson Agon. v. 645. And seventimes-folded Shield.

V. 654. A cry of Hell-hounds.] I may be ignorant of the Hunter's Language: but I should believe he gave it, A CRUE of Hell-hounds.

V. 658. Yet there still bark'd and howl'd.] Without question he gave it,

Yet there still BARK and HOWL.
 The series shows this, would creep, would kennel, and would bark and howl.

V. 659. Far less abhor'd than these Vex'd Scylla, &c.] Let the Editor here too take back his intruded Comparisons, Scylla and her Dogs: which common Fable he has yet depriv'd in the telling: for those Dogs were incorporate with her and always stuck fast, whether she bath'd in the Sea, or not. And see, how he has manag'd the Passage of Virgil.

Scyllam, quam fama secuta est,
 Candida succinctam latransibus inguina monstris
 Dulichias vexasse rates.
 Here Scylla vex'd Ulysses's Ship, when she devour'd six of his Seamen; not with her Dogs, but with her six Heads: but hence the Editor takes VEXASSE, and makes the Dogs to vex Scylla herself. But much rather let him take back his fabulous Night-Hag, his Dance of Lapland Witches, and his Smell of Infant Blood; and not contaminate this most majestic Poem with trash, nor convey such idle, but dangerous Stories to his young and credulous Female Readers.

V. 666. The other Shape, &c.] He subjoins, If Shape it might be call'd; and then again, Or Substance might be call'd. Does not this plainly imply, That as he had call'd it Shape before; so he must have call'd it Substance before? But that nowhere appears, as the Editor has manag'd the matter. But it may be easily retriev'd. Join the two Pieces of Verse together, turning out Scylla and the Night-Hag:

Within unseen. Th' other, SUBSTANCE or Shape.
 And take this too, as a farther Confirmation of the Editor's foul Play here.

V. 671.

If Shape it might be call'd, that Shape had none
Distinguishable in member, joint, or limb;
Or Substance might be call'd, that Shadow seem'd:

670 For each seem'd either. Black it stood as Night,

[Fierce as ten Furies, terrible as Hell,]

And shook a dreadful Dart: what seem'd his Head

The likeness of a Kingly Crown had on.

Satan was now at hand; and from his seat

675 The Monster moving onward came as fast

With horrid strides: Hell trembled, as he strode.

Th' undaunted Fiend, what This might be, admir'd;

Admir'd, not fear'd. God and his Son except,

* Created thing nought valu'd he nor shun'd;

680 And with disdainful look thus first began:

Whence and What art thou, execrable Shape?

That dar'st, though grim and terrible, advance

Thy miscreated Front athwart my way

To yonder Gates. Through them I mean to pass,

685 That be assur'd, without leave ask'd of thee.

Retire, or taste thy folly, and learn by proof,

Hell-born, not to contend with Spirits of Heav'n.

To whom the Goblin full of wrath reply'd;

* No other Thing ought valued He or shun'd;

V. 671. Fierce as ten Furies, terrible as Hell.] Another Spurious Interpolation. The modern Poets make at pleasure a thousand Furies: not so the Antients, when they introduce them as Persons, but confine them to Three. But to make One Person Death to be as fierce as Ten Furies together, smells of trivial and common Chat: and then Terrible as Hell is quite ridiculous. The Man did not attend, that the Scene here is Hell: so Death, according to Him, was no more terrible, than the Place he sat in. But the true Milton had other Notions: He says, Hell herself trembled as Death strode, v. 676. as she had trembl'd and sigh'd at his very Name, when he was new-born, ll. 738. But the more to evince this Line to be spurious; the Two pieces of Verses,

Black it stood as Night,
And shook a dreadful Dart,
are one continued Sentence, translated literally from one in Homer.

Ο δ' ἐρεμνὴν πυκνὴν εὐκαίῃς
τοῦ μὲν τῶν ἑνὸς ἑκάστην, καὶ ἐπὶ πολλῶν διέσθην.

V. 672. What seem'd his Head.] He must have given it, its Head; as before, Black it stood.

V. 679. Created thing nought valued He.] No created thing, except God and his Son, has been justly reprehended, as implying, that God and his Son were created. The Diction is certainly faulty; but the Author in his bad Circumstance has too good an Apology. He may be help'd out thus:

God and his Son EXEMPT,
No OTHER Thing OUGHT valued he or shun'd.
As III. 370. No Voice exempt.

V. 683. Thy miscreated Front.] Was his Front only miscreated, all the rest well fashion'd? or could he advance his Front athwart Satan's way, without

Art Thou that Traitor Angel? art Thou He,

690 Who first broke peace in Heav'n and Faith, till then

Unbroken; and in proud rebellious Arms

Drew after him the Third part of Heav'n's Sons

Conjur'd against the High'st: for which both Thou

And They outcast from God, are here condemn'd

695 To waste Eternal days in woe and pain?

And reckon'st Thou thy self with Spirits of Heav'n,

Hell-doom'd? and breath'st defiance here and scorn,

Where I reign King; and to enrage thee more,

Thy King and Lord? Back to thy punishment,

700 False fugitive, and to thy speed add wings:

Lest with a whip of Scorpions I pursue

Thy Lingring; or with one stroke of this Dart

Strange horror seize thee, and pangs unfelt before.

So spake the griesly Terror; and in shape,

705 So speaking and so threatening, grew tenfold

More dreadful and deform. On th' other side,

Incens'd with Indignation Satan stood

Unterrified: and like a Comet burn'd,

That fires the length of Ophiuchus huge

710 In th' Arctic Sky; and from his horrid hair

Shakes Pestilence and War. Each at the Head

without advancing his other Parts? Without Controversy He gave it.

Thy miscreated Form athwart my way.
And we have been told, that Milton first coin'd the Word Miscreated; but Spenser used it before him, as I. 2. 3.

Especially he took that miscreated fair.
And II. 7. 42.

Nor mortal Steel empierce his miscreated Mold.

V. 690. Art Thou He, Who first broke Peace in Heav'n?] In true Construction, and as the Author no doubt gave it, it must be, Who first BROKE'ST Peace: and in the subsequent Verse, for Drew after him, it must be, DREW'ST after THEE. The Verbs are referable to Thou not to He. So Virgil:

Tu Maximus ille es,
Unus qui nobis cunctanda restituis rem.
Not Restituit. So Acts Apost. xxi. 38. Art not thou

that Egyptian, which madest an Upriser? Not Made. And here, I. 86. If thou best He, who didst outshine: not Did.

V. 700. False Fugitive.] Few Readers but will be satisfied with FALSE Fugitive; till they see something offer'd to them, which they must acknowledge Better. Though Satan was a Liar from the beginning; yet certainly False here is below the Poet's Thought. He gave it, HELL'S Fugitive: Hell's Prisoner, and now attempting to escape. So Horace,

Utque sacerdotis fugitivus liba recuso.
And so above, II. 57. Melch in Indignation calls Himself and the rest Heaven's Fugitives. This, I doubt not, was the Author's Word: though he might have said with equal Contempt, TWICE fugitive; before from Heaven, and now from Hell: as IX. 16. he says of Hester, THRICE fugitive about Troy wall.

Level'd

V. 734.

Level'd his deadly aim: their fatal hands
 No second stroke intend: and such a Frown
 Each cast at th' other; as when two black Clouds
 715 With Heav'n's Artill'ry fraught, come ratling on
 Over the *Caspian*; then stand front to front
 Hov'ring a space, till Winds the Signal blow
 To join their dark Encounter in mid air:
 So frown'd the mighty Combatants, that Hell
 720 Grew darker at their frown; so match'd they stood:
 For never but once more was Either like
 To meet so great a foe: and now great deeds
 Had been achiev'd, whereof all Hell had rung:
 Had not the Snaky Sorceress, that sat
 725 Fast by Hell Gates, and kept the fatal Key,
 Ris'n, and with hideous outcry rush'd between.
 O Father, what intends thy Hand, she cry'd,
 Against thy only Son? what Fury, O Son,
 Possesses Thee, to bend that mortal Dart
 730 Against thy Father's Head? and know'st for whom?
 For Him, who sits above and laughs the while
 At Thee ordain'd his drudge, to execute
 Whate'er his wrath, which he calls Justice, bids;
 His Wrath, *which* one day will destroy you both.
 735 She spake, and at her words the hellish Pest
 Forbore: then these to Her *Satan* return'd:
 So strange thy outcry, and thy words so *strange*
 Thou interposest; that my sudden hand
 Prevented spares to tell thee yet by deeds,
 740 What it intends: till first I know of Thee,
 What Thing thou art, thus double-form'd; and why,
 In this infernal vale first met, thou call'st

Me

V. 734. *His Wrath, which one day, will destroy you both.* Rather thus, *His Wrath, who one day will destroy you both.* to be refer'd to *Him*, and not to *Wrath*.

V. 737. *So strange thy Outcry, and thy Words so*

strange. Twice *strange*? so lean and jejune from a Poetical Vein so copious? He design'd it, *So strange thy Outcry and thy Words so new.* As Terence joins *new* and *strange* together; *Nis novum aut mirum est.*

V. 744.

Me Father, and that Fantasm call'st my Son:
 I know *thee* not; nor ever saw till now
 745 Sight *more* detestable than Him and Thee.
 To' whom thus the Portress of Hell Gates reply'd:
 Hast thou forgot me then? and do I seem
 Now in thine Eye so foul? once deem'd so fair
 In Heav'n; when at th' Assembly, and in sight
 750 Of all the Seraphim with Thee combin'd
 In bold conspiracy against Heav'n's King,
 All on a sudden miserable pain
 Surpris'd thee: dim thine Eyes, and dizzy swum
 In darkness; while thy Head flames thick and fast
 755 Threw forth; till on the left side op'ning wide,
 Likest to Thee in shape and count'nance bright,
 Then shining heav'nly fair, a Goddess arm'd,
 Out of thy Head I sprung. Amazement seiz'd
 All th' Host of Heav'n: back they recoil'd afraid
 760 At first, and call'd me *Sim*; and for a Sign
 Portentous held me: but familiar grown
 I pleas'd, and with attractive Graces won
 The most averse: Thee chiefly, who full oft
 Thy self in Me thy perfect image viewing
 765 Becam'st inamor'd; and such joy thou took'st
 With me in secret, that my womb conceiv'd
 A growing Burthen. Mean while War arose,
 And fields were fought in Heav'n: wherein remain'd
 (For what could else?) to our Almighty Foe
 770 Clear Victory; to Our part loss and rout
 Through all the Empyrean. Down they fell,
 Driv'n headlong from the pitch of Heaven down
 Into this Deep; and in the gen'ral fall

I

V. 744. *I know thee not.* The Poet gave it, *I know you not*; as spoken both of the pretended Daughter and Son.

V. 745. *Sight more detestable than Him and*

Thee. This is too little, *more* detestable: where could he, new fall'n from Heaven, have seen one so much? He must have given it, *Sight so detestable as Him and Thee.*

K

V. 773.

PARADISE LOST II.

66 I also. At which time this powerful Key
 775 Into my Hand was giv'n, with charge to keep
 These Gates for ever shut; which none can pass
 Without my op'ning. Pensive here I sat
 Alone: but long I sat not; till my womb,
 Pregnant by Thee and now excessive grown,
 780 Prodigious motion felt and rueful throws.
 At last this odious offspring, whom thou seest
 Thine own begotten, breaking violent way
 Tore through my entrails; that with fear and pain
 Distorted, all my nether shape thus grew
 785 Transform'd: but He my inbred Enemy
 Forth issu'd, brandishing his fatal Dart
 Made to destroy. I fled, and cry'd out Death:
 Hell trembl'd at the hideous Name; and sigh'd
 From all her Caves, and back resounded Death.
 790 I fled, but He pursu'd; though more, it seems,
 Inflam'd with lust than rage; and swifter far
 Me overtook his Mother all dismay'd:
 And in embraces forcible and foul
 Ingendring with me, of that rape begot
 795 These yelling Monsters, that with ceaseless cry
 Surround me, as thou saw'st; hourly conceiv'd
 And hourly born, with sorrow infinite
 To me: for when they list, into the Womb
 That bred them they return; and howl and gnaw
 800 My Bowels, their repast: then bursting forth
 Afresh with conscious terrors vex me round;
 That rest or intermission none I find.
 Before mine eyes in opposition sits
 Grim Death my Son and Foe, who sets them on;

And

V. 783. That with Fear and Pain Distorted.]
 'Tis hard to conceive, how Fear could distort
 her. I believe, He gave it Force and Pain.
 Force, because her Offspring broke violent way
 through her Entrails.

V. 801. With conscious terrors vex me round.]
 A vile negligence this of the Editors. To vex
 her with Terrors is sufficiently improper; but to
 vex her round is not to be endur'd. In her next
 Speech, v. 862. she says,
 With Terrors and with Clamors compass'd round.

PARADISE LOST II.

805 And me his Parent would full soon devour
 For want of other prey: but that he knows
 His end with mine involv'd; and knows that I
 Should prove a bitter Morsel and his Bane,
 Whenever that shall be: So Fate pronounc'd.
 810 But Thou, O Father, I forewarn thee, shun
 His deadly Arrow: neither vainly hope
 To be invuln'able in those bright Arms,
 Though temper'd Heav'nly: for that Mortal dint,
 Save He who reigns above, none can resist.
 815 She finish'd; and the subtle Fiend his lore
 Soon learn'd, now milder; and thus answer'd smooth:
 Dear Daughter, since thou claim'st me for thy Sire,
 And My fair Son here shew'st me; the dear pledge
 Of dalliance had with Thee in Heav'n, and joys
 820 Then sweet, now sad to mention; through dire change
 Befall'n us unforeseen, unthought of; know,
 I come no Enemy: but to set free,
 From out this dark and dismal house of Pain,
 Both Him and Thee, and all the heav'nly Host
 825 Of Spirits, that in our just pretences arm'd
 Fell with us from on high. From Them I go
 This uncouth errand sole, and One for all
 My self expose; with lonely steps to tread
 Th' unfounded Deep, and through the void Immense
 830 To search with wand'ring quest a place foretold
 Should be, and by concurring signs ere now,
 Created vast and round; a place of bliss
 In the purlieu of Heav'n: and therein plac'd
 A race of upstart creatures, to supply
 835 Perhaps our vacant room, though more remov'd;

Left

Compass'd is right: whence it's manifest the Poet
 gave it. Afresh with conscious Terrors hem me round.
 As IV. 979. Sharp'd in moaned horns
 Their Phalanx, and began to hem him round.

V. 808. Should prove a bitter Morsel.] The Con-

struction requires, what no doubt the Author gave,
 SHALL prove.

V. 818. Shew'st me the dear pledge.] The Tone
 falls wrong. Rather, Shew'st me; DEAREST Pledge,
 or Pledge so dear.

K 2

N 355

- Lest Heav'n surcharg'd with potent multitude
Might hap to move new broils. Be this, or ought
Than this more secret, now design'd; I haste
To know, and this once known shall soon return:
- 840 And bring you to the place, where Thou and *Death*
Shall dwell at ease; and up and down unseen
Wing silently the buxom Air, imbalm'd
With Odors: there ye shall be fed and fill'd
Unmeasurably; all things shall be your prey.
- 845 He ceas'd: for both seem'd highly pleas'd; and *Death*
Grin'd horrible a ghastly smile, to hear
His famin should be fill'd; and bless'd his mawe
Destin'd to that good hour: no less rejoic'd
His Mother bad, and thus bespake her Sire:
- 850 The Key of this infernal Pit by due,
And by command of Heav'n's all-powerful King,
I keep; by Him forbidden to unlock
These adamantin Gates. Against all force
Death ready stands to interpose his dart,
- 855 Fearless to be o'ermatch'd by living *might*. *Wight.*
But what owe I to his commands above
Who hates me? and hath hither thrust me down
Into this gloom of *Tartarus* profound, 2
To sit in hateful Office here confin'd, 3
- 860 Inhabitant of Heav'n, and heav'nly-born, 1
Here in perpetual agony and pain; 4
With terrors and with clamors compass'd round
Of mine own brood, that on my bowels feed.
Thou art my Father, Thou my Author, Thou

V. 855. *Fearless to be o'ermatch'd by living might.* *Living might* would not except even God himself, the Everliving and the Almighty. The Author therefore gave it, *By living wight*: as II. 613. *All taste of living wight.* This expression is established and consecrated by our *Chaucer* and *Spenser*.

V. 858. *Into this gloom, &c.* The three fol-

lowing Verses, if all genuine, are certainly displaced, by some Interlines in the Copy. The Author must design them thus,

*Who hates me? and hath hither thrust me down,
Inhabitant of Heav'n and Heav'nly born,
Into this Gloom of Tartarus profound;
To sit in hateful Office here confin'd,
Here in perpetual agony and pain.*

This new Order is clearly prov'd from the Repetition,

My

- 865 My Being gav'st me: whom should I obey
But Thee, whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease; where I shall reign
At Thy right hand voluptuous, as befits
- 870 Thy daughter and Thy darling, without end.
Thus saying, from her side the fatal Key,
Sad instrument of all our woe, she took;
And tow'rs the Gate rolling her bestial train,
Forthwith the huge Portcullis high up drew,
- 875 Which but Her self, not all the *Stygian* Pow'rs
Could once have mov'd: then in the key-hole turns
Th' intricate Wards, and every Bolt and Bar
Of massie Ir'n or solid Rock with ease
Unfastens. On a sudden open fly
- 880 With impetuous recoil and jarring sound
Th' infernal doors; and on their hinges grate
Harsh Thunder; that the lowest bottom shook
Of *Erebus*. She open'd; but to shut
Excell'd her power: the Gates wide open stood;
- 885 That with extended wings a Banner'd Host
Under spread Ensigns marching might pass through,
With Horse and Chariots rank'd in loose array:
So wide they stood, and like a Furnace mouth
Cast forth redounding smoke and ruddy flame.
- 890 Before their eyes in sudden view appear
The secrets of the hoary Deep, a dark
Illimitable Ocean without bound, *Shore,*
Without dimension; where length breadth and highth,

And

Here confin'd,

Here in perpetual agony;

Which must follow close one upon the other. But I rather believe the Verse 860 to be spurious: for *Milton* himself would have given it,

Thrust me down,

*Me Habitant of Heav'n, and Heaven-born,
As above, v. 687. Hell-born.*

V. 868. *The Gods who live at ease.* Word for Word from *Homer*, *Θεοὶ πότν' ἔδωκεν*.

V. 892. *Illimitable Ocean without bound.* This same *Bound* cannot be allow'd. 'Tis the very same, as *Illimitable without limit*, or *Boundless without bound*. But the Poet gave it, *Illimitable Ocean without Shore*, So our Author II. 1011.

PARADISE LOST II.

70 And time and place are lost; where eldest Night
895 And Chaos, Ancestors of Nature, hold
Eternal Anarchy, amidst the noise
Of endless Wars; and by confusion stand.
For Hot, Cold, Moist, and Dry, four Champions fierce,
Strive here for Mastery, and to Battel bring
900 Their Embryon Atoms. They around the Flag
Of each his Faction, in their sev'ral Clans, *legion'd*
Light-arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous; unnumber'd as the Sands
Of Barca or Cyrene's torrid soil,
905 Levied to side with warring Winds, and poise
Their lighter wings. To whom *these most* adhere, *the Most*
He rules a moment. Chaos Umpire sits,
And by decision more embroils the fray,
By which he reigns: next him high Arbitrer
910 Chance governs all. Into this wild Abyss,
The Womb of Nature and perhaps her Grave;
Of neither Sea nor Shore nor Air nor Fire,
But all these in their pregnant causes mix'd
Confus'dly: and which thus must ever fight,
915 Unless th' Almighty Maker Them ordain
His dark materials to create more Worlds.

Into

But glad that now his Sea should find a Shore.
And XI. 750.
Sea cover'd Sea, Sea without Shore:
borrow'd from that Passage of Ovid;
Omnia pontus erat; decrant sed litora ponto.

V. 900. And in Battel bring Their Embryon Atoms.] This has been commended to us as a fit and fine Expression. But I give my Vote, that the Editor have the Honour of it; for it shows to be his Manufacture. How the true Milton understood Embryon, appears from VII. 277.

Earth in the Womb as yet
Of Waters Embryon immature involv'd.
He took Embryon, as all Men do, to mean a Child yet in the Womb; and therefore with a proper Metaphor he calls the Earth yet inclos'd in Waters the Embryon Earth. If we apply this to Embryon Atoms, They must be infant Atoms yet un-

born of their Mother Atoms. What a Gulph of Nonsense? Atoms, Minima naturae, Indivisible Points, are all of them great with Young: and these unborn Young ones, without the Parent Atoms, are brought to Battel, and swarm around the Flag. Add to these, that *ἐκγονα* is the Singular, the Plural is *ἐκγονα*: so that besides the breach of Common Sense, here's a violation too of Grammar. To rake in this Dirt no further, the Author gave it,

To Battel bring Their LEGION'D Atoms:
form'd into Legions, or Regiments, in Military Discipline.

V. 906. To whom these most adhere.] To whom, that is, to the Four Champions, Hot, Cold, Moist, and Dry: He of the Four rules a moment, to whom the several Factions most adhere. Firm Adherence indeed, and worthy of the superlative *Most*.

PARADISE LOST II.

71

Into this wild Abyss the wary Fiend
Stood on the brink of Hell and look'd a while *Look'd from stood*
Pond'ring his Voyage: for no narrow Frith
920 He had to cross. Nor was his Ear less peal'd
With noises loud and ruinous, (to compare
Great things with small) than when Bellona storms
With all her battering Engines, bent to rase
Some Capital City: or less than if this Frame
925 Of Heav'n were falling; and these Elements
In mutiny had from her Axle torn
The stedfast Earth. At last his sail-broad Vans
He spreads for flight; and in the surging smoke
Uplifted spurns the ground: thence many a League,
930 As in a cloudy Chair ascending rides *Carr*
Audacious: but that seat soon failing, meets
A vast Vacuity. All unawares,
Flutt'ring his pinions vain, plumb down he drops
Ten thousand Fathom deep: and to this hour
935 Down had been falling; had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with Fire and Nitre, hurried him *hurld him back*
As many Miles aloft. That fury stay'd *Fathoms high.*
Quench'd in a boggy Syrtis, neither Sea

Nor

Most, that last but a moment. The Poet gave it, *To whom the Most adhere, He rules a moment.* He of the Four rules, while he has the Majority.

V. 918. Stood on the brink of Hell and look'd a while.] Here's an absurd and ridiculous Blunder, that has pass'd through all the Editions. Satan stood into the Abyss; and he did not stand into it, but stood on the firm ground, the Brink of Hell. No doubt the Author gave it; Look'd into it, not Stood into it.

Into this wild Abyss the wary Fiend
Look'd from the Brink of Hell, and stood
a while
Pond'ring his Voyage.

V. 925. And these Elements, &c.] Rather, Or these Elements. That intestine Mutiny being different from the Fall of Heaven.

930. As in a cloudy Chair.] A Chair is too mean a Carriage for the occasion: the Poet gave it, *As in a cloudy Carr.*

V. 937. Hurried him As many Miles aloft.] He had said, that in the Vacuum Satan had sunk Ten thousand Fathoms deep, and now he was hurried aloft As many Miles. That's too much, ten thousand Miles to answer as many Fathoms only; and One Cloud to make such an Explosion. And besides, *Hurried him*, where the Accent falls upon Him, is a poor Close of a Verse. Had he not better have given it thus?

HURL'D him BACK As many FATHOMS HIGH.
So that his Ascent by the Cloud exactly recompens'd his Descent by the Vacuum. That was truly an ill Chance.

V. 942

- 940 Nor good dry Land, nigh-founder'd on he fares,
Treading the crude consistence, half on foot
Half flying: behoves him now both Oar and Sail.
As when a Gryfon through the Wilderness,
With winged course o'er hill or moory dale,
945 Pursues the *Arimaspian*; who by stealth
Had from his wakeful custody purloin'd
The guarded Gold: so eagerly the Fiend
O'er bog, or steep, through strait, rough, dense, or rare, o'er
With head, hands, wings, or feet, pursues his way;
950 And swims, or sinks, or wades, or creeps, or flies.
At length an universal Hubbub wild,
Of stunning sounds and voices all confus'd
Born through the hollow Dark, assaults his ear
With loudest vehemence. Thither he plies
955 Undaunted, to meet there whatever Pow'r there to meet
Or Spirit of the nethermost Abyss this vast unknown
Might in that noise reside; of whom to ask,
Which way the nearest coast of darkness lies
Bord'ring on light. When straight behold the Throne
960 Of *Chaos*; and his dark Pavilion spread
Wide on the wastfull Deep. With him enthron'd
Sat sable-vested *Night*, eldest of Things,
The Consort of his Reign: and by them stood

Orcus

V. 943. O'er bog, or steep.] The Author, I believe, gave it, O'er bog, o'er steep: not or steep.

V. 955. Undaunted, to meet there.] A small change of the order improves this Verse, Undaunted, there to meet whatever Power.

V. 956. Of the nethermost Abyss.] The Epithet Nethermost is not proper here. Better thus, Or Spirit of THIS VAST UNKNOWN Abyss. See presently, v. 969.

V. 964. And the dreaded Name of Demogorgon.] Lucan's famous Witch *Erebo* threatens the Infernal Powers, that were flow in their obedience to her, that she would call upon some

Being, at whose Name the Earth always trembled. *Quis numquam terra citato Non concussa tremit.* But no antient Poet ever names that Being. Boccaccio, I suppose, was the first, that invented this silly Word *Demogorgon*; which our *Spenser* borrow'd of him, IV. 2. 47.

Down in the bottom of the deep Abyss,
Where Demogorgon in dull darkness pent.
But it's below the Dignity of this Poem to mix Barbarous Names with those of Antiquity. Let the Editor take it back to him; and the Verse be join'd, as the true Poet gave it,
Orcus and Hades; Rumor next and Chance.

V. 969. Ye, Pow'rs And Spirits of this nethermost Abyss.] 'Twas hard, if not impossible, in our Poet's Condition, not sometimes to forget, and

- Orcus and Hades; [and the dreaded name
965 Of Demogorgon;] Rumor next and Chance, Rumor next and Chance,
And Tumult and Confusion all imbroil'd;
And Discord with a thousand various mouths,
To' whom Satan turning boldly, thus: Ye, Pow'rs
And Spirits of this nethermost Abyss regnant o'er this vast
970 Chaos and ancient Night; I come no Spy, I come no Spy,
With purpose to explore or to disturb this vast
The secrets of your Realm: but by constraint disclose
Wand'ring this darksome Defart, as my way
Lies through your spacious Empire up to Light;
975 Alone and without guide half lost I seek,
What readiest path leads where your gloomy bounds
Confine with Heav'n: or if some other place
From your Dominion won th' Ethereal King
Possesses lately; thither to arrive
980 I travel this Profound. Direct my course:
Directed no mean recompence it brings
To your behoof; if I that Region lost,
All usurpation thence expell'd, reduce
To her original darkness and your sway;
985 (Which is my present journey) and once more
Erect the Standard there of ancient Night:
Yours be th' Advantage all, mine the Revenge.

Thus

and make his Fictions inconsistent, against the natural and establish'd Rule,

Denique sit quidvis, simplex duntaxat et unum.
We have here, and v. 956. The nethermost Abyss; but He makes not that the nethermost, but all Hell below it; as *Chaos* tells Satan, v. 1003.

First Hell
Your Dungeon stretching far and wide beneath.
And *Edzabul* owns, that the Abyss was higher than Hell, v. 408.

Or steer his any flight
Upborn over the vast Abyss.
And Satan, when he first left Hell and took his flight into the Abyss, he aims upwards, not downwards;
And in the surging Smoke
Uplifted spurns the ground.

As I made it therefore vast and unknown before,

so now I would substitute, Ye Powers, And Spirits, REGNANT O'ER THIS VAST Abyss. When Satan ask'd a Favour, it behov'd him to use courteous Language.

V. 971. To explore or to disturb The secrets.] To disturb the secrets is not a warrantable Expression. Who will doubt, but the Author gave it, Or to disclose The secrets of your Realm. First to Explore and spy them; and then to disclose and publish them.

V. 985. Which is my present Journey.] Journey here must be taken unusually for Errand; as he says II. 827. This uncooth Errand; or else the Expression is deficient; which may be adjusted thus, Th' Aim of my present Journey.

L

V. 992.

Thus *Satan*; and him thus the Anarch old,
 With fault'ring speech and visage incompod,
 990 Answer'd: I know thee, Stranger, who thou art;
 That mighty leading Angel, who of late
Made head against Heav'n's King, though overthrown. *Made'st*
 I saw and heard: for such a numerous Host
 Fled not in silence through the frighted Deep,
 995 With Ruin upon ruin, Rout on rout,
 Confusion worse confounded: and *Heav'n's Gates* *Heav'n's Gate*
 † Pour'd out by millions her victorious Bands
 Pursuing. I upon my Frontiers here
 Keep residence: if All I can will serve
 1000 That little which is left so to defend;
 * Encroach'd on still through our intestine broiles,
Weakning the Sceptre of old Night: first Hell
 Your Dungeon stretching far and wide beneath;
 Now lately Heav'n and Earth, another World,
 1005 Hung o'er my Realm, link'd in a golden Chain
 To that side Heav'n, from whence your Legions fell.
 If that way be your walk, you have not far;
 So much the nearer danger: go and speed.

† Shot forth her forked Thunders on your Rere

No sense * Encroach'd on by Creations old and new,
 Strait'ning the Bounds of ancient Night.

Havoc

V. 992. *Made head against Heav'n's King.* The Author gave in true Syntax, *MADE'ST* head. See II. 690.

V. 996. *And Heav'n's Gates* Pour'd out by Millions her victorious Bands.] Our Poet cannot yet leave the Idea, that he first chose, to make the Victor Angels pursue the Devils to Hell, which afterwards he renounc'd for a Better. See I. 170 and 316, and II. 78. To make all agree together, this Passage may be varied thus,

And HEAV'N'S GATE
 Shot forth her forked Thunders on your Rere.

V. 1000. *That little which is left so to defend.* What does this so do here? The Poet gave it, *That little which is left us.*
 Or, Himself and his Consort Night.

V. 1001. *Encroach'd on still through our intestine broils.* Here our Poet's Memory fail'd him, or his Attention was wearied; and he had no Eyes

to recover the Slip. Is *Chaos's* Sceptre weaken'd by intestine Broils? No: it is strengthen'd and subsists by them. So above II. 897. *He and Night hold Eternal Anarchy, amidst the noise Of endless Wars; and by Confusion stand.* And anon II. 1009. he says,

Havoc and Spoil and Ruin are my Gain.
Chaos's Realm was encroach'd on by God's two Creations, first *Hell*, and then the new *World*. So that here it should or might have been, or was, *Encroach'd on by Creations old and new.* And so the whole Passage will be duly connected; which at present is neither Syntax nor Sense. And if the Poet had not slip'd into those *Intestine Broils*, he would not have said, *Weak'ning the Sceptre of old Night*; but thus with reference to the *Encroachment*,

STRAIT'NING the BOUNDS of ANTIENT Night.

V. 1019. *Or when Ulysses on the Larbord shun'd.* This *Larbord* in Heroic Stile is abominable. Let Dryden

Havoc and Spoil and Ruin are my gain.
 1010 He ceas'd; and *Satan* staid not to reply:
 But glad that now his Sea should find a Shore,
 With fresh alacrity and force renew'd,
 Springs upward like a Pyramid of Fire
 Into the wild Expanse; and through the shock
 1015 Of fighting Elements, on all sides round
 Environ'd, wins his way: harder beset
 And more endanger'd, than when *Argo* pass'd
 Through *Bosporus* betwixt the jutting Rocks:
 [Or when Ulysses on the Larbord shun'd
 1020 Charybdis, and by th' other whirlpool steer'd.]
 So He with difficulty and labour hard
 Mov'd on; with difficulty and labour He.
 [But He once pass'd, soon after when *Man* fell,
 (Strange alteration!) Sin and Death amain
 1025 Following his track (such was the will of Heav'n)
 Pav'd after him a broad and beaten way
 Over the dark Abyss, whose boiling Gulph
 Tamely endur'd a Bridge of wond'rous length
 From Hell continu'd reaching th' utmost Orb
 1030 Of this frail World; by which the Spirits perverse
 With ease Intercourse pass to and fro
 To tempt or punish mortals, except whom

God

Dryden disparage his *Virgil* with *Larbord* and *Starbord*: I am glad, that I can clear *Milton* from this vile Distich. For they that will suspect his Affectation, will never charge him with Want of Letters. The Story is told in *Homer*, whom our Poet had all by Heart. *Ulysses* sailing homewards from his Mistress *Circe* through the *Tyrrhene* and *Sicilian* Seas, had not *Charybdis* on the *Larbord*, his Left Hand, but on his Right. The Editor mistook himself from a Verse in *Virgil*, *Laevam implacata Charybdis obsidet*; but *Aeneas* steer'd a contrary Course to *Ulysses*, so that what was at his Left Hand, was at *Ulysses's* Right. And then the other *Whirlpool*, which supposes *Scylla* too a *Whirlpool*, in stead of a *Rock*, is so very gross; that it would be penal in a Schoolboy even of an inferior Class. And then again, *shun'd* and *STEER'D* express Easiness, rather than Difficulty. *Milton* would have lightened the Passage with Words of Danger and Terror. Let it therefore be return'd to the Editor's Hands, its true Father.

V. 1023. *But he once pass'd, soon after when Man fell.* This and the Ten Verses following, I could wish would be counted spurious. In Book the Xth, from Verse 285 for a Hundred and more, he describes Poetically and pompously this same Bridge and Intercourse; as a thing untouch'd before, and an Incident to surprise his Reader. Why then is it here anticipated, in a few Lines passable indeed, but dry and jejune? Let the Lines themselves be approv'd; yet it must be allow'd, it is wrong Conduct and want of Oeconomy for the whole Poem. Besides, in this particular Place, it's a mere Parenthesis, crowded in betwixt Verses, that long to be close together:

So He with difficulty and labour hard
 Mov'd on; with difficulty and labour He:
 But now at last the sacred influence
 Of Light appears.

Perhaps I shall have some Votes to accompany mine, that This too among so many others is an Interpolation.

L. 2

V. 1039.

God and good Angels guard by special grace.]
But now at last the sacred influence

1035 Of Light appears; and from the walls of Heav'n
Shoots far into the bosom of dim Night
A glimmering dawn. Here Nature first begins
Her farthest verge; and Chaos to retire,
As from her outmost works a broken foe,

1040 With tumult less and with less hostile din:
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And like a weather-beaten vessel holds
Gladly the Port, though shrouds and tackle torn:

1045 Or in the emptier waste resembling Air,
Weighs his spread Wings, at leisure to behold
Far off th' Empyreal Heav'n, extended wide
In circuit, undetermin'd square or round:
With Opal Tow'rs and Battlements adorn'd

1050 Of living Sapphire, once his native Seat:
And fast by hanging in a golden Chain
This pendant World, in bigness as a Star *this new built Universe*
[Of smallest Magnitude, close by the Moon.]

1055 Thither full fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies.

V. 1039. *As from her outmost works.* If HER works, then Nature retires, contrary to the Poet's Thought. But Nature is meant for the new made World, and is of our side against Chaos. So that the Author must have given it, that Chaos retir'd, *As from his outmost Works a broken Foe.*

V. 1052. *This pendant World, in bigness as a Star.* 'Tis difficult here to excuse the Poet himself: no pragmatical Editor can come here to acquit him. 'Tis credible, that for Joy that he was finishing this Second Book, he relax'd his Attention, and forgot his own System: in which, *this pendant World hanging in a Chain is not the Earth, as here inadvertently said, but the whole visible Heavens, the whole Orb of Fix'd Stars, immensely bigger than the Earth, a mere Point in Comparison.* This is sure from what Chaos had lately said, II. 1005.

Now lately Heaven and Earth, another World.

Hung o'er my Realm, link'd in a golden Chain. Besides, Satan did not see the Earth yet, he was afterwards surpris'd at the sudden View of all this World at once, III. 542: and wand'ring long on the outside of it; till at last he saw our Sun, and learn'd there of the Archangel Uriel, where the Earth and Paradise was. To rectify this we may say in the Author's own Style.

This pendant World, THIS NEW BUILT UNIVERSE. For he calls it twice, III. 89. and VII. 554. *This new created World.* I have been told, that an ingenious Man, justly displeas'd, that the Earth was pointed out from her neighborhood to the Moon so much less than Her, as if one said *London that's near Chelsea*, distinguish'd the Words with a *Gemma, Close by the Moon*; the Moon near to the Earth, not the Earth to the Moon. Acutely guess'd, though not truly: for our Author was so impatient to close his Second Book, that he attended not to these last Lines.

PARA-

PARADISE LOST.

BOOK III.

77
HAIL, holy Light, offspring of Heav'n first-born;
Or of th' Eternal coeternal Beam
May I express thee' unblam'd? since God is Light,
And never but in unapproched Light
5 Dwel'd from Eternity; dwel'd then in Thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure Ethereal Stream,
Whose Fountain who shall tell? Before the Sun,
Before the Heav'n's thou wert; and at the voice
10 Of God, as with a Mantle didst invest
The rising world of waters dark and deep,
Won from the void and formless Infinite.
Thee I revisit now with bolder wing,
Escap'd the Stygian Pool: though long detain'd
15 In that obscure sojourn; while in my flight
Through utter and through middle darkness born, *outer*
With other notes than to th' Orphéan Lyre *once*
I sung of Chaos and Eternal Night:
Taught by the heav'nly Muse to venture down *Tempted by th'*
20 The dark descent; and up to reascend, *taught*
Though

V. 7. *Or hear'st thou rather.* A fine Latinism, *Mutine Pater, seu Jane libentius audis.*

V. 16. *Through utter and through middle Darkness.* Read *outer* for *utter*, as before in Book the First.

V. 17. *With other Notes than to th' Orphéan Lyre.* Could Milton sing to the Orphéan Lyre; that was broke in Thrace some thousand Years, before he was born? He gave it thus;
With other Notes than ONCE th' Orphéan Lyre.

V. 19. *Taught by the heav'nly Muse to venture down.* Taught to venture down, an odd Expression

for *Encourag'd to venture.* And there was little need of Teaching; for *Facilis descensus Avernus.* He certainly gave it.

TEMPTED by th' heav'nly Muse to venture down.

V. 20. *And up to reascend.* Up is superfluous; *Reascend* is enough. He gave it.

And TAUGHT to reascend. Here was a necessary occasion to be taught by the Muse: for the Descent is most easy, the Ascent back again is difficult and rare. 'Tis all from Virgil,

*Sed revocare gradum superasque evadere ad oras,
Hic labor, hoc opus est.*

V. 24

- Though hard and rare. Thee I revisit safe,
 And feel thy sov'rain vital Lamp: but Thou
 Revisit'st not these Eyes, that roll in vain
 To find thy piercing ray, and find no dawn.
 25 So thick a Drop-serene hath quench'd their Orbs,
 Or dim Suffusion veil'd. Yet not *the more*
 Cease I to wander, where the Muses haunt,
 Clear Spring or shady Grove or sunny Hill:
 Smit with the love of sacred Song. But chief
 30 Thee, Sion and the floury Brooks beneath,
 That wash thy hallow'd Feet, and warbling flow,
 Nightly I visit. Nor *sometimes* forget
 Those other Two equal'd with Me in Fate; *The Graecian Bard*
 * So were I equal'd with them in Renown,
 35 [Blind Thamyras and blind Mæonides,
 And Tiresias and Phineus, Prophets old:]
 Then feed on Thoughts, that voluntary move
 Harmonious numbers: as the wakeful Bird
 Sings darkling, and in shadiest covert hid
 40 Tunes her nocturnal note. Thus with the Year
 * O were with Him I equal'd in Renown!

Seasons

V. 24. To find thy piercing ray, and find no dawn.] Find and find, very uncopious. He must have given it,
 To seek thy piercing rays, and find no dawn.

V. 26. Yet not the more Cease I to wander.] The more cease is not an allowable Expression: for there's no more or less, no gradation in Ceasing: It may be chang'd thus, But not for That Cease I to wander: or, Yet not the less please I to wander.

V. 30. The floury Brooks beneath.] Floury Banks is vulgar; but Floury Brooks, as if the Flours grew in the Water, is not easily met with. Put in Silver Brooks or Crystal, or some such Epithet.

V. 32. Nor sometimes forget.] Another unjustifiable Expression, like that above, v. 26. The more cease. If he does not sometimes forget, He always remembers, which is not what He means. But no doubt he gave it, Nor AT TIMES forget: at proper times, on some occasions.

V. 33. Those other Two equal'd with Me in Fate.] Here we have got the Editor's Fifth again: for the Mark of it is easily discovered. What more ridiculous, than to say Those other Two, and afterwards to name FOUR? But let's see what wise Choice he has made of them. Thamyras a barbarous Thracian, who out of Lust, not superior Skill in Music, challeng'd the Muses; for the Bargain was, If he was Victor, he was to lie with them all Nine. But losing the Strife, he was deservedly blinded by them; whence the old Proverb, *Odusis maverat, As mad as Thamyras*. A fine Person, to rival in Renown. And what occasion to think at times of Tiresias or Phineus, old Prophets? Did our Poet pretend to prophecy? He might equally think of any other blind Men, such as the Romans, Appius and Metellus, of true and higher Characters, than the Three he induces here. Add the bad Accent, And Tiresias; the Tone in the Fourth Syllable, unus'd and unnatural. To retrieve this Passage from the Editor's polluting Hand, it may be thus chang'd, throwing

two

- Seasons return: but not to Me returns *Mild Spring returns:*
 Day, or the sweet approach of Ev'n or Morn, *dewy*
 Or sight of Vernal bloom or Summer's rose,
 Or Flocks or Herds or Human face Divine.
 45 But Cloud instead, and ever-during Dark
 Surrounds me, from the chearful ways of men
 Cut off; and for the Book of Knowledge fair
 Presented with an universal Blank
 Of Nature's works, to me expung'd and ras'd; *All Nature's Map*
 50 And Wisdom at One entrance quite shut out.
 So much the rather Thou, Celestial Light,
 Shine inward; and the Mind through all her pow'rs
 Irradiate: there plant eyes: all mist from thence
 Purge and disperse: that I may see and tell
 55 Of things invisible to mortal Sight. *Things else*
 Now had th' Almighty Father from above,
 From the pure Empyræan where he sits
 High thron'd above all highth, bent down his Eye
 His own works and their works at once to view.
 60 About Him all the Sanctities of Heav'n
 Stood thick as Stars, and from his Sight receiv'd

Beatitude

two Verses out, Nor AT TIMES forget
 The Graecian Bard equal'd with me in Fate:
 O were with Him I equal'd in Renown!
 As VIII. 57.

O when meet now such Pairs in Love!
 The Particle SO is not English here: Equal'd with Me, So were I equal'd. To make it proper, it should be thus, Content to be equal'd with Him in Fate, So were I equal'd with him in Fame. With HIM; for the Graecian Bard Homer is enough to content him, and is dishonour'd by the other Company.

V. 40. Thus with the Year Seasons return.] There must have been a Mistake here. Thus Seasons return? not a Word has been said of it before, to give Countenance to thus. From the mention of the Nightingale, it seems requisite to alter it thus:

Tunes her nocturnal Note; WHEN with the Year
 MILD SPRING RETURNS.

V. 42. Day, or the sweet approach of Ev'n or Morn.] This can hardly be Right. The poor Man in so many Years Blindness had too much of Evening. I believe, he gave it thus;
 Day, or the sweet approach of DEWY Morn.

V. 49. An universal Blank Of Nature's Works.] A Blank of Works is an Expression unphilosophical: the Sense must terminate in Blank. One may as well say, A blank Paper of Words. Besides, That all Nature's Works were not obliterated to him: he had but lost One Sense of Five: He might taste, smell, hear and feel Her Works still. Perhaps it may be better thus:

Presented with an universal Blank:
 ALL Nature's MAP to me expung'd and ras'd.

V. 55. That I may see and tell Of things.] See of things is a Slip by inattention. It's likely He thus gave it; That I may see and tell
 Things ELSE invisible to mortal Sight.

V. 78.

Beatitude past utterance. On his Right
The radiant image of his Glory sat,
His only Son. On Earth he first beheld
65 Our two first Parents, yet the only Two
Of Mankind, in the happy Garden plac'd;
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrival'd love,
In blissful solitude. He then survey'd
70 Hell and the Gulf between; and Satan there
Coasting the wall of Heav'n on this side Night
In the dun Air sublime; and ready now
To stoop, with wearied wings and willing feet,
On the bare outside of this World: that seem'd
75 Firm Land imbosom'd, without Firmament,
Uncertain which in Ocean or in Air.
Him God beholding from his prospect high,
Wherein past present future he beholds,
Thus to his only Son foreseeing spake:
80 Only begotten Son, seest thou what rage
Transports our Adversary? whom no bounds
Prescrib'd, no bars of Hell, nor all the chains
Heap'd on him there, nor yet the main Abyss
Wide interrupt can hold: so bent he seems
85 On desperate revenge, that shall redound
Upon his own rebellious Head. And now
Through all restraint broke loose he wings his way,
Not far off Heav'n in the Precincts of Light,
Directly tow'rd the new created World,
90 And Man there plac'd: with purpose to assay

V. 78. Wherein past present.] The Author gave it, WHEREON.

V. 84. Wide interrupt can hold: so bent he seems.] Satan was already broke out of Hell, and more than seem'd to be bent on Revenge. 'Tis likely the Poet gave it.

Wide interrupt could hold: so bent he is.

V. 96. He, and his faithless Progeny.] 'Tis true, he says, III. 290. His Crime makes guilty all his Sons: but yet Faithless could not come from the Author: He gave it, He, and his HAPLESS Progeny.

V. 101. Both Them who stood, and Them who fail'd.] Both the Antitheton, and the Repetition in

If Him by Force he can destroy, or worse
By some false Guile pervert; and shall pervert:
For Man will hearken to his glozing Lies;
And easily transgress the sole Command,
95 Sole Pledge of his obedience: so will fall
He, and his faithless Progeny: whose fault? hapless
Whose, but his Own? Ingrate, He had of Me,
All he could have. I made him just and right,
Sufficient to have stood, though Free to fall.
100 Such I created all th' Ethereal Powers
And Spirits; both Them who stood, and Them who fail'd: fell:
Freely they stood who stood, and fell who fell.
Not Free what proof could they have giv'n sincere
Of true Allegiance, constant Faith or Love?
105 Where only what they needs must do appear'd,
Not what they would: what Praise could they receive?
What Pleasure I from such obedience paid?
When Will and Reason (Reason also is Choice)
Useless and vain, of Freedom both despoil'd,
110 Made passive both, had serv'd Necessity,
Not Me. They therefore, as to right belong'd, in behoov'd,
So were created: nor can justly accuse
Their Maker or their Making or their Fate:
As if Predestination overrul'd
115 Their Will, dispos'd by absolute Decree constrain'd
Or high Foreknowledge. They themselves decreed
Their own revolt, not I. If I foreknew,
Foreknowledge had no Influence on their Fault,
Which had no less prov'd certain unforeknown.

So

in the next Line, show that the Author gave it; Both Them who stood, and Them who fell: Freely they stood who stood, and fell who fell.

dispos'd comes something short of the Thought. Rather, Constrain'd, or Enslav'd, or Tied down.

V. 117. As to Right belong'd.] I rather think, He gave it thus, As in Right BEHOOV'D.

V. 117. If I foreknew.] The Word if implies it to be disputable, whether God foreknew or not. Milton therefore, by his own System, must have said, THOUGH I foreknew.

V. 115. Dispos'd by absolute Decree.] Their Will

M

V. 121.

120 So without least impulse or shadow' of Fate,
Or ought by Me immutably foreseen,
They trespass; Authors to themselves in all
Both what they judge and what they choose: for so
I form'd them free, and free they must remain,
125 'Till they enthrall themselves: I else must change
Their Nature; and revoke the high Decree
Unchangeable eternal; which ordain'd
Their Freedom: They themselves ordain'd their Fall.
The first Sort by their own suggestion fell,
130 Self-tempted, self-deprav'd: Man falls, deceiv'd
By th' other first: Man therefore shall find grace, other's Fraud:
The Other none. In Mercy' and Justice both
Through Heav'n and Earth so shall my Glory' excell:
But Mercy first and last shall brightest shine.
135 Thus while God spake; Ambrosial fragrance fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy ineffable diffus'd.
Beyond compare the Son of God was seen
Most glorious: in Him all his Father shone
140 Substantially express'd; and in his face
Divine compassion visibly appear'd,
Love without end and without measure Grace:
Which uttering, thus He to his Father spake:

V. 121. *Immutably foreseen.*] Here too, He must have given it, *Immutably FOREDOOM'D*, fore-determin'd. To *Foresee immutably* are Two Ideas, that will not unite. A thing may be foreseen infallibly, but it must be Foredoom'd immutably.

V. 131. *Man falls, deceiv'd By th' other first.*] This FIRST is flat, and adds nothing to the Sentence. No doubt, the Author gave it, *Man falls, deceiv'd By th' OTHER'S FRAUD.* As III. 152. *Fall circumvented thus by Fraud:* and 400. *Man through their Malice fall.*

V. 141. *Visibly appear'd.*] The Author gave the Adjective, more Poetical, *VISIBLE.*

V. 143. *Love and Grace: Which uttering, thus*

He to his Father spake.] Uttering Love is hardly allowable, and Uttering spake is superfluous. 'Tis more likely He gave it,

Which BREATHING, thus He to his Father spake. As III. 267.

*But his meek Aspects
Silent yet spake, and breath'd immortal Love.*

V. 145. *Thy Sovereign Sentence, That Man should find Grace.*] Our Author generally rather aims at strong Expression, than smooth and flowing Numbers; but This Verse is so rough, and walks so hobbling, that it begs to be reliev'd. Perhaps This may assist it,

Thy sovereign DECREE, Man SHALL find Grace: It was before III. 131. *Man therefore shall find Grace.* And it is more respectful, to keep to the Words

O Father, gracious was that Word which clos'd
145 Thy sov'rain sentence, That Man should find grace: Decree, shall
For which both Heav'n and Earth shall high extoll
Thy praises, with [th'] innumerable sound Streins
Of Hymns and sacred Songs; wherewith thy Throne
Encompass'd shall resound thee ever blest'd.
150 * For should Man finally be lost? should Man
Thy Creature late so lov'd, thy youngest Son,
Fall circumvented thus by Fraud, though join'd
With his own Folly? That be from Thee far,
That far be from Thee, Father; who art Judge
155 Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate Thine? shall He fulfill
His malice, and thy goodness bring to nought?
Or proud return, though to his heavier doom,
160 Yet with revenge accomplish'd? and to Hell
Draw after him † the whole Race of mankind,
By him corrupted? Or wilt Thou thy self
Abolish thy Creation; and unmake
For Him, what for thy Glory thou hast made?
165 So should thy goodness and thy greatness both
* For finally shall Man be lost? shall Man
† All Human Race his Spoil,

Words Indicative, than to deflect them to another Mood.

V. 147. *With th' innumerable Sound Of Hymns.*] Strange, to find Innumerable join'd to a Singular Number, unless it comprehends Multitude in the very Name, as *Army, Herd*, and the like. But *Sound* is still worse here, because it proceeds, *Sound*, wherewith shall resound. Who can believe, but He gave it,

*Thy Praises with innumerable STREINS
Of Hymns and sacred Song.*

V. 150. *For should Man finally be lost? should Man.*] No doubt, the Author meant it, *SHALL*, not *SHOULD*: as it is anon, v. 156. *Or shall the Adversary?* And then, this Repetition, *That be*

from thee far, That far be from thee, taken from Genes. xviii. 25. is there join'd to the same Tense, *WILT thou also destroy? SHALL not the Judge do right?* But here's a very bad Accent too, *For should Man.* Where Man should be Emphatical, it is quite sunk. Let it rather be thus;
For finally shall Man be lost, shall Man.
And v. 165. *So should thy Goodness:* in consequence of what's already said, it must be, *So SHALL.*

V. 161. *Draw after him the whole Race of Mankind.*] This is miserably flat and creeping, with wretched Accent. Raise it a little thus, or some other way;

Draw after him ALL HUMAN RACE his Spoil.

Be question'd and blasphem'd without defense.
 To whom the great Creator thus reply'd:
 O Son, in whom my soul hath chief delight,
 Son of my bosom, Son who art alone
 170 My Word, my Wisdom, and effectual Might;
 All hast thou spoken, as My thoughts are; all
 As My eternal purpose hath decreed.
 Man shall not quite be lost, but sav'd who will:
 Yet not of Will in him, but Grace in Me
 175 Freely vouchsaf'd. Once more I will renew
 His laps'd pow'rs, though forfeit and enthrall'd
 By Sin to foul exorbitant desires.
 Upheld by Me, yet once more He shall stand
 On even ground against his mortal foe:
 180 By Me upheld; that He may know how frail
 His fall'n condition is, and to Me owe
 All his deliv'rance, and to none but Me.
 Some I have chosen of peculiar grace
 Elect above the rest: so is my Will.
 185 The rest shall hear me call, and oft be warn'd
 Their sinful state; and to appease betimes
 Th' incens'd Deity, while offer'd grace
 Invites. For I will clear their senses dark,
 What may suffice; and soften stony hearts
 190 To pray, repent, and bring obedience due.
 To pray'r, repentance and obedience due,
 Though but endeavor'd with sincere intent,
 Mine ear shall not be slow, mine eye not shut.
 And I will place within them as a guide
 195 My umpire Conscience: whom if they will hear,

V. 186. Be warn'd Their sinful state; and to
 appease.] I believe the Author gave it doubled:
 Be warn'd
 Their sinful state; WARN'D to appease betimes.

V. 215. And just th' unjust to save.] The se-
 ries of the Sentence must be, Which of you will
 be just? A shocking Expression; as if They were

now not such. I would chuse to drop that
 Thought, which cannot here be well manag'd;
 and give it thus;
 Which of you will be Mortal to redeem
 Man's mortal crime, and DIE THE DEAD to save?
 Dead now figuratively in Sin, and after really by
 irreversible Doom.

Light

V. 217.

Light after light well us'd they shall attain;
 And to the end persisting safe arrive.
 This my long suff'rance and my day of grace
 They who neglect and scorn, shall never taste:
 200 But hard be harden'd, blind be blinded more;
 That they may stumble on, and deeper fall:
 And none but such from mercy I exclude.
 But yet all is not done. Man disobeying,
 Disloyal breaks his fealty, and sins
 205 Against the high Supremacy of Heav'n;
 Affecting Godhead, and so losing all,
 To expiate his Treason hath nought left:
 But to destruction sacred and devote,
 He with his whole posterity must die.
 210 Die He or Justice must: unless for Him
 Some other able and as willing pay
 The rigid satisfaction, Death for Death.
 Say Heav'nly Pow'rs, where shall we find such Love?
 Which of you will be Mortal to redeem
 215 Man's mortal crime; and just th' unjust to save? die the Dead
 Dwells in all Heaven Charity so dear?
 He ask'd, but all * the Heav'nly Quire stood mute;
 And Silence was in Heav'n. On Man's behalf
 Patron or Intercessor none appear'd;
 220 Much less that durst upon his own head draw Not one
 The deadly forfeiture and ransom set.
 And now without redemption all Mankind
 Must have been lost, adjudg'd to Death and Hell
 By doom severe; had not the Son of God,

* th' Angelic Quires

V. 217. The Heav'nly Quire stood mute; And
 Silence was in Heav'n.] Heavenly and Heaven stand
 here too near together. Rather thus;
 He ask'd, but all th' ANGELIC QUIRES stood mute;
 And Silence was in Heav'n.
 Angelic is the more proper here, as exclusive of
 the Messiah, who undertakes the Redemption. Hea-
 venly might include Him too.

V. 220. Much less that durst, &c.] MUCH LESS
 has no Place nor Signification here: for it was
 not less to be Intercessor, than to bear the Forfei-
 ture; the Thing being one and the same. Ra-
 ther thus;
 Patron or Intercessor, none appear'd;
 NOT ONE that durst upon his own head draw.

V. 223.

Their Nature also to Thy Nature joyn:
 And be Thy self Man among Men on Earth,
 Made flesh, when time shall be, of Virgin seed,
 285 By wond'rous birth. Be Thou in *Adam's* room
 The Head of all mankind, though *Adam's* Son.
 As in Him perish all men, so in Thee
 As from a second Root shall be restor'd,
 As many as are restor'd; without Thee none.
 290 His crime makes guilty all his Sons; thy merit
 Imputed shall absolve Them, who renounce
 Their own both righteous and unrighteous deeds,
 And live in Thee transplanted, and from Thee
 Receive new life. So Man, as is most just,
 295 Shall satisfy for Man, be judg'd and die;
 And dying rise, and rising with him raise
 His Brethren, ransom'd with his Own dear Life.
 So Heav'nly love shall outdo Hellish hate,
 Giving to death, and dying to redeem; *Living to Teach,*
 300 So dearly to redeem what Hellish hate
 So easily destroy'd; and *still destroys* *will destroy*
 In those who, when they may, accept not grace.
 Nor shalt thou by descending to assume
 Man's Nature, lessen or degrade thine own.
 305 Because thou hast, tho' thron'd in highest bliss
 Equal to God and equally enjoying
 God-like fruition, quitted all to save
 A World from utter loss; and hast been found
 By Merit more than Birthright Son of God:
 310 Found worthiest to be so by being Good,
 Far more than Great or High. Because in Thee

V. 299. Giving to Death, and dying to redeem.]
 Every one, that reads with any Attention, must
 needs stumble at this Verse. *Giving to Death*; an
 odd Signification of *Giving*. Is it the same as
Yielding? as he says III. 245. *Though now to Death*
I yield. Allow that, and that the Printer mistook
 here, yet why does he add, *And dying*? as if
Dying and *Yielding to Death* were not the same a-

gain. Perhaps our Author might give it thus,
 where the Letters are so near the present Text;
 as, especially in a bad Hand-writing, might im-
 pose on a Printer:

So Heav'nly Love shall outdo Hellish Hate,
 LIVING TO TEACH, and dying to redeem.
 Living to teach; Living to teach Mankind the Gos-
 pel, Dying to redeem them. Methinks, the Liv-
 ing

Love

Love hath abounded more than Glory abounds;
 Therefore thy Humiliation shall exalt
 With Thee thy Manhood also to this Throne;
 315 Here shalt Thou sit incarnate, here shalt reign
 Both God and Man, Son both of God and Man,
 Anointed universal King. All Pow'r
 I give Thee; reign for ever; and assume
 Thy merits: under Thee as Head Supreme
 320 Thrones, Princedoms, Powers, Dominions I reduce:
 All knees to Thee shall bow, of them that bide
 In Heav'n or Earth, or under Earth in Hell.
 When Thou attended gloriously from Heav'n
 Shalt in the Sky appear, and from Thee send
 325 The summoning Arch-Angels to proclaim
 Thy dread Tribunal: forthwith from all Winds
 The living, and forthwith the cited dead
 Of all past Ages, to the general Doom
 Shall hasten: such a Peal shall rouse their sleep.
 330 Then all thy Saints assembled, Thou shalt judge
 Bad men and Angels: They arraign'd shall sink
 Beneath thy Sentence: Hell, her numbers full,
 Thenceforth shall be for ever shut. Mean while
 The World shall burn, and from her ashes spring
 335 New Heav'n and Earth: wherein the Just shall dwell, *Heav'n's*
 And after all their tribulations long
 See golden days, fruitful of golden deeds,
 With Joy and Love triumphing and fair Truth.
 Then Thou thy Regal Scepter shalt lay by,
 340 For Regal Scepter then no more shall need;
 God shall be All in All. But all ye Gods,

Adore

ing Instruction should not be quite omitted, and
 all laid upon the Dying Satisfaction.

So easily destroy'd; and WILL DESTROY.

V. 301. *So easily destroy'd; and still destroys.*]
 I am unwilling to believe, that the Author here
 forgot himself, *still destroys*; not attending, that
 this Speech is before *Adam's* Fall. I rather think
 He gave it thus.

V. 335. *New Heav'n and Earth.* He gave it
 New Heav'n's. *Heav'n's* are the visible ones, all
 not beyond the Fix'd Stars: the *Heav'n* is the In-
 visible, the Seat of God and his Saints; which
 will never burn nor be made New. See X. 647.

20 PARADISE LOST III.

Adore him, who to compass all this dies;
Adore the Son, and honour Him as Me.
No sooner had th' Almighty ceas'd; but all
345 The multitude of Angels *with a shout* gave
Loud as from numbers without number, sweet
As from blest'd voices, uttering joy: Heav'n rung
With Jubilee, and loud Hosanna's fill'd
Th' eternal Regions: lowly reverent *ethereal*
350 Tow'rd either Throne they bow, and to the ground
With solemn adoration down they cast
Their Crowns inwove with Amarant and Gold:
Immortal Amarant, a Flour which once
In Paradise, fast by the Tree of Life
355 Began to bloom; but soon for man's offense
To Heav'n remov'd, where first it grew: there grows,
And flours aloft shading the Fount of Life,
And where the River of Bliss thro' midst of Heav'n
Rolls o'er *Elysian Flours* her Amber stream: *relucet Gems*
360 With *These* that never fade, the Spirits elect *This fades,*
Bind their resplendent locks inwreath'd with beams.
Now in loose Garlands thick thrown off, the bright
Pavement, that like a Sea of Jasper shone,
Impurpled with celestial Roses smil'd.
365 Then crown'd again, their golden Harps they took,
Harps ever tun'd, that glitt'ring by their side
Like Quivers hung; and with Preamble sweet
Of charming symphony they introduce

Their

V. 345. With a Shout.] Here's a Sentence without a Verb. No doubt the Author gave it, The multitude of Angels GAVE a Shout.

V. 349. Th' eternal Regions.] Eternal may be defended; but yet from the Poet it was, ETHERIAL Regions.

V. 359. Rolls o'er Elysian Flours her Amber Stream.] 'Tis not well conceiv'd, That Flours grow at the bottom of a River. Perhaps He might give it,

Rolls o'er RELUCENT GEMS her Amber Stream. *Hermus and Pactolus*, two Rivers in Asia, roll over Golden Sands; but the River of Bliss rolls over Gems. *Elysium* has a fix'd Idea, belonging ad Inferos; and is not so decently transfer'd to the Heaven of Heavens.

V. 360. With These that never fade.] He has been speaking of One Flour, *Amarant*: therefore He must have given it, With THIS that never FADES.

V. 377

PARADISE LOST III.

21

Their sacred Song, and waken raptures high.
370 No voice exempt, no voice but well could join
Melodious part: such Concord is in Heav'n.
Thee, Father, first they sung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; Thee Author of all Be'ing,
375 Fountain of Light, thy self invisible
Amidst the glorious brightness where thou sit'st
Thron'd inaccessible: but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about Thee like a radiant Shrine,
380 Dark with excessive bright Thy skirts appear:
[Yet dazle Heav'n, that brightest Seraphim
Approch not, but with both wings veil their eyes.]
Thee next they sung of all Creation First,
Begotten Son, Divine Similitude;
385 In whose conspicuous Count'nance without cloud,
Made visible th' Almighty Father shines,
Whom else no Creature can behold. On Thee
Impress'd th' effulgence of his Glory' abides;
Transfus'd on Thee his ample Spirit rests.
390 He Heav'n of Heav'ns and all the Pow'rs therein
By Thee created, and by Thee threw down
Th' aspiring Dominations: Thou that day
Thy Father's dreadful Thunder didst not spare,
Nor stop thy flaming Chariot-wheels, that shook
395 Heav'n's everlasting Frame; while o'er the necks

Thou

V. 377. But when thou shad'st.] The series of this Paragraph is spoil'd by this Particle BUT. First God is invisible amidst the glorious Brightness; But when he shades himself with a Cloud: what is he then Visible? no, He's dark with excessive bright still. There's no room therefore for BUT, which implies an Alteration. Better therefore, as it's likely the Author gave it,
Ev'n when thou shad'st.

V. 381. Yet dazle Heav'n, &c.] The busy Edi-

tor now returns to his Trade, and presents us with two Lines; which mention the *brightest Seraphim* as different Persons and absent. The Man did not attend, that those very *Seraphim* must speak these Words; and consequently this Distich is absurd. If *Milton* gave them, it was want of Attention: he was making this Hymn in his private Chamber, and did not mind, where the Scene lay. Excusing that negligence, the Verses otherwise have nothing unworthy of him.

N 2

V. 397.

21 Thou drov'st of warring Angels disarraid.
 * Back from pursuit thy Powers with loud acclaim
 Thee only extoll'd, Son of Thy Father's might,
 To execute fierce vengeance on his Foes
 400 Not so on Man. Him thro' Their malice fall'n,
 Father of Mercy and Grace, thou didst not doom
 So strictly, but much more to pity incline.
 No sooner did thy dear and only Son
 Perceive Thee purpos'd not to doom frail Man
 405 So strictly, but much more to pity inclin'd;
 He to appease thy wrath, and end the Strife
 Of Mercy and Justice in thy face discern'd,
 Regardless of the Bliss wherein he sat
 Second to Thee, offer'd Himself to die
 410 For Man's offense. O unexampled love,
 Love no where to be found, less than Divine!
 Hail Son of God! Saviour of Men! Thy Name
 Shall be the copious matter of my Song
 Henceforth; and never shall my Harp Thy praise
 315 Forget, nor from thy Father's praise disjoin.
 Thus they in Heav'n, above the starry Sphere,
 Their happy hours in joy and hymning spent.
 Mean while upon the firm opacous Globe
 Of this round World; whose first convex divides
 420 The luminous inferior Orbs, enclos'd
 From Chaos and th' inrode of Darkness old;
 * We the Spectators glad

Satan

V. 397. *Back from pursuit thy Powers.* The Poet cannot yet part with his first chosen Idea of the Angels pursuing Satan to Hell. See Note II. 996. He must here be help'd out again, to make the whole Poem agree. But here's another Mistake too, *Thy Powers extoll'd*, spoken in the Third Person; when those very Powers are here the Speakers. It may be alter'd thus;

WE THE SPECTATORS GLAD with loud acclaim
 Thee only extoll'd.
 For on that Day the Angels were not engag'd in fight, but quietly look'd on: as VI. 801.

Stand still in bright array, ye Saints; here stand,
 Ye Angels arm'd: this day from Battel rest,
 Number to this day's work is not ordain'd.
 Nor multitude: stand only and behold.

V. 413. *Matter of my Song, and my Harp.* He has again the Chorus, that says this, the whole multitude of Angels. Better, *Our Song, and our Harps.*

V. 418. *The firm opacous Globe Of this round World.* One of these Words, either *Globe* or *Round*,

Satan alighted walks. A Globe far off
 It seem'd; now seems a boundless Continent
 Dark, waste, and wild, under the frown of Night
 425 Starless expos'd and ever-threatening storms
 Of Chaos blustering round, inclement Sky:
 Save on that side, which from the wall of Heav'n,
 Though distant far, some small reflexion gains
 Of glimmering air less vex'd with tempest loud:
 430 Here walk'd the Fiend at large in spacious field.
 As when a Vultur on Imáus bred,
 Whose snowy ridge the roving Tartar bounds;
 Dislodging from a Region scarce of prey
 To gorge the flesh of Lambs or yeanking Kids
 435 On Hills where Flocks are fed, flies tow'rd the Springs
 Of Ganges or Hydaspes, Indian Streams:
 But in his way lights on the barren Plains
 Of Sericana, where Chineses drive
 With Sails and Wind their cany Waggon light:
 440 So on this windy Sea of Land, the Fiend
 Walk'd up and down alone, bent on his prey:
 Alone; for other Creature in this place
 Living or lifeless to be found was none:
 [None yet, but store hereafter from the earth
 445 Up hither like Aereal vapours flew
 Of all things transitory and vain, when Sin
 With vanity had fill'd the works of men.
 Both all things vain, and all who in vain things

Built

Round, must be alter'd; being the same, as the Globe of this globous World. Perhaps he gave it, Mean while upon the firm opacous Soil.

V. 444. *None yet, but store hereafter.* I wish, for the Poet and Poem's sake, that the Reader would be of my Opinion, That all this long Description of the outside of the World, the Limbo of Vanity, was not Milton's own, but an Interjection by his Editor. There's nothing either of His Spirit or Judgment seen in it: in its several Parts it abounds with Impertinencies, which shall be taken notice of in their Order: in the Whole,

'tis a silly Interruption of the Story in the very middle, which ought to have been continued; and casting 55 Lines out, aptly coheres thus:

So on this windy Sea of Land, the Fiend
 Walk'd up and down alone, bent on his Prey:
 Alone; for other Creature in this place
 Living or lifeless to be found was none:
 And long he wander'd, till at last a Gleam, &c.

V. 448. *And all who in vain things.* Milton would have given it, Both all things vain, and all who on things vain Built their fond hopes.

V. 459.

- 24 Built their fond hopes of glory or lasting fame,
 450 Or happiness in this or th' other life;
 All who have their reward on earth, the fruits
 Of painful Superstition and blind Zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds.
 455 All th' unaccomplish'd works of Nature's hand,
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on Earth, fleet hitber, and in vain,
 Till final dissolution, wander here:
 Not in the neighb'ring Moon, as some have dream'd;
 460 Those Argent Fields more likely habitants
 Translated Saints, or Middle Spirits hold
 Betwixt th' Angelical and Human kind.
 Hither of ill-join'd Sons and Daughters born
 First from the ancient World those Giants came
 465 With many a vain exploit, tho' then renown'd;
 The builders next of Babel on the Plain
 Of Sennaar; and still with vain design
 New Babels, had they wherewithal, would build.
 Others came single; He who to be deem'd
 470 A God, leap'd fondly into Aetna flames,
 Empedocles; and he who to enjoy
 Plato's Elysium, leap'd into the Sea,
 Cleombrotus; and many more too long,

V. 459. Not in the neighb'ring Moon, as some have dream'd.] This silly Dream was below the true Milton's notice.

V. 463. Hither of ill-join'd Sons and Daughters born.] Genes. vi. 2. it's said: That the Sons of God saw the Daughters of Men, and took them Wives; as Homer's *Γενεαί* for *Ἀγαυαί*. Thence this Thought is taken; but That will not justify this strange shocking Expression here, *Born of Sons and Daughters*: Milton would have said, *Hither of ill-join'd SONS and MOTHERS born*.

V. 467. Of Sennaar; and still.] To make it true Sense and Syntax, it should be thus: *Of Sennaar, who still were with vain design*.

V. 473. And many more too long.] Poorly and deficiently express'd; for, *And more too long to name*.

V. 474. Embryo's and Idiots.] This is cruel upon those Innocents, who never built fond hopes of Glory, as at the first he peopled the Place with only such. Or, if they are to be lodg'd as Nature's unaccomplish'd, abortive works, v. 455. then we have had them once before.

V. 475. With all their Trumpery.] 'Tis a doubt, whether the word *Trumpery* here in Epic Style is not as great a Fault in a Poet, as the thing it self in the Friars.

V. 475.

- Embryo's and Idiots, Eremites and Friars
 475 White, Black, and Grey, with all their trumpery.
 Here Pilgrims roam, that stray'd so far to seek
 In Golgotha him Dead, who lives in Heav'n:
 And they who to be sure of Paradise
 Dying put on the weeds of Dominic,
 480 Or in Franciscan think to pass disguis'd:
 They pass the Planets seven, and pass the fix'd,
 And that Crystallin Sphere whose balance weighs
 The Trepidation talk'd, and that First-mov'd:
 And now Saint Peter at Heav'n's Wicket seems
 485 To wait them with his Keys; and now at foot
 Of Heav'n's ascent they lift their feet; when lo
 A violent cross wind from either Coast
 Blows them transverse ten thousand Leagues awry
 Into the devious Air. Then might ye see
 490 Cows, Hoods, and Habits, with their weavers tost
 And flutter'd into Rags; then Reliques, Beads,
 Indulgences, Dispenses, Pardons, Bulls,
 The sport of Winds: All these up-whirl'd aloft
 Fly o'er the backside of the World far off
 495 Into a Limbo large and broad, since call'd
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark Globe the Fiend found as he pass'd:]

And

V. 483. The Trepidation talk'd, and that First-mov'd.] Foolish Ostentation, in a thing that a Child may be taught in a Map of these imaginary Spheres. TALK'D, not good English, for Call'd, Still'd, Nam'd. FIRST-MOV'D, the *Primum Mobile*, for the First-mover.

V. 484. Heav'n's Wicket.] Low and doggeril, contrary to what the true Milton says, III. 305. A Kingly Palace Gate With Frontispiece of Diamond and Gold, &c.

V. 489. Then might ye see Cows, Hoods, and Habits.] Great Civility to his Readers. How could any one see them, unless he himself is suppos'd a Fool, and plac'd in this Limbo, the fittest Habitation for this Interpolator?

V. 496. The Paradise of Fools, to few unknown Long after, now unpeopled, and untrod.] Now unpeopled? comfortable News indeed. He has made full Amends for all the Stuff foregoing. No Fools in this Age: even the present Eremites and Friars have better Quarters than their Predecessors.

V. 498. All this dark Globe the Fiend found as he pass'd.] This is the Editor's last Line; which he added to tack together the broken Passage. But how dextrously has he done it? Found, as he pass'd? one would have thought, He must find it, before he pass'd it. And surely it was easy to find the Outside of the whole Universe by Satan that stood without.

F. 507.

PARADISE LOST III.

96 And long he wander'd, till at last a gleam
500 Of dawning light turn'd thither-ward in haste
His travel'd steps. Far distant He descries
Ascending by Degrees magnificent
Up to the wall of Heav'n a Structure high;
At top whereof, but far more rich, appear'd
505 The work as of a Kingly Palace Gate
With Frontispiece of Diamond and Gold
Imbellish'd: thick with sparkling orient Gems
The Portal shone, inimitable on Earth,
By Model or by shading Pencil drawn.
510 The Stairs were such, as whereon Jacob saw
Angels ascending and descending, bands
Of Guardians bright: when he from Esau fled
To Padan-Aram in the field of Luz;
Dreaming by night under the open Sky,
515 And waking cry'd, This is the Gate of Heav'n.
Each Stair mysteriously was meant, nor stood
There always; but drawn up to Heav'n sometimes
Viewless. And underneath a bright Sea flow'd
Of Jasper, or of liquid Pearl: whereon
520 Who after came from Earth sailing arriv'd
Wafted by Angels; or flew o'er the Lake
Rapt in a Chariot drawn by fiery Steeds.
The Stairs were then let down: whether to dare
The Fiend by easie ascent; or aggravate
525 His sad exclusion from the doors of Bliss.
Direct against which open'd from beneath,
Just o'er the blissful Seat of Paradise,

V. 507. *With sparkling orient Gems.* Orient
Gems is proper upon Earth to say, because the
best Gems come from the East-Indies: but in Hea-
ven the Propriety ceases. So that, I believe, the
Author gave it,
Imbellish'd: thick with sparkling ARDENT Gems.

V. 534. *Pas'd frequent, and his Eye with choice
regard.* Either Amanuensis or Printer is charge-

able here with a foul neglect. *And his Eye?* what
does his Eye do here? No Verb belong to it,
but *Pas'd*. And need God's Eye to *pass*, which
views all things at one View, II. 129? The Poet
gave it,

Pas'd frequent, AS HIS EYES, with choice regard.
'Tis taken from Apocalypse v. 6. *And seven Eyes,*
which are the seven Spirits of God, sent forth into all
the Earth. And our Author himself warrants it.

A

PARADISE LOST III.

97

A passage down to th' Earth, a passage wide:
Wider by far than That of after-times
530 Over Mount Sion and (though that were large)
Over the Promis'd Land to God so dear:
By which, to visit oft those happy Tribes,
On high behests his Angels to and fro
Pas'd frequent, *and his eye, with choice regard, as his Eyes,*
535 [From Paneas the fount of Jordan's flood
To Beer-saba, where the Holy Land
Borders on Egypt and th' Arabian shore;]
So wide the op'ning seem'd, where bounds were set
To Darkness, such as bound the Ocean wave.
540 Satan from hence, now on the lower stair
That scal'd by steps of Gold to Heaven Gate,
Looks down with wonder at the sudden view
Of all this World at once. As when a Scout,
Through dark and desert ways with peril gone
545 All night, at last by break of chearful dawn
Obtains the brow of some high-climbing Hill:
Which to his Eye discovers unaware
The goodly prospect of some foreign land
First seen; or some renown'd Metropolis,
550 With glist'ring Spires and Pinacles adorn'd,
Which now the rising Sun gilds with his Beams.
Such wonder seis'd, though after Heaven seen,
The Spirit malign: but much more Envy seis'd,
At sight of all this World beheld so fair.
555 Round he surveys; and well might, where he stood
So high above the circling Canopy

most extended Cones,
of

III. 650. Speaking of the seven Arch-Angels,
And are his Eyes,
That run through all the Heav'ns; or down to th'
Earth.
And 660. *And as his Eye,*
To visit oft this new Creation round.

these Three Lines and *Holy Land* are the same
twice told, and imply no more, than *from Dan*
to Beer-saba. Nor is the Land bounded with the
Arabian Shore. Let the Editor resume his Gift.

V. 535. *From Paneas the fount of Jordan's flood.*
He had nam'd before *the Promis'd Land*: so that

V. 556. *So high above the circling Canopy.* Our
Author, if it's He, forgets himself. He places
Satan here on the Outside of the Universe, *high*
above all Highth; viewing all the Systems of Stars
and

98 PARADISE LOST III.

- * Of Night's extended shade; [from Eastern Point
Of Libra to the fleecy Star that bears
Andromeda far off Atlantic Seas
Beyond th' Horizon. Then] from Pole to Pole
† He views in breadth: and without longer pause
Down right into the World's first Region throws
His flight precipitant: and windes with ease
Through the pure marble Air his oblique way
565 Amongst innumerable Stars, that shone
Stars distant, but nigh hand seem'd other Worlds.
Or other Worlds they seem'd, or happy Isles,
Like those Hesperian Gardens, fam'd of old,
Fortunate Fields, and Groves and floury Vales;
570 Thrice happy Isles: but who dwelt happy there
He stay'd not to enquire. Above them all
The golden Sun in splendor likest Heav'n
Allur'd his eye. Thither his course he bends
[Through the calm Firmament; but up or down, In view direct
575 By center, or eccentric, hard to tell,
Or Longitude,] where the great Luminary, that
Aloof the vulgar Constellations thick,
That from his lordly Eye keep distance due,
* The Limiters of Night,
† From East to West he views; and without pause

Dispenses

and Planets at once; and yet he uses such Words, as if our little Earth was the principal or the sole thing he consider'd. From hence he takes the Description of Night; as if all other Opaque Planets must not make shady Night, as well as Ours. And why circling Canopy of the nightly Shade? when it needs must be a Cone, or else Satan could not be high above it; it would extend in Infinitum. It may be alter'd thus;
So high above the most extended Cones.
THE LIMITERS OF NIGHT.

V. 559. Far off Atlantic Seas Beyond th' Horizon.] He's describing here the West and East Points of the whole Universe; from Libra to Aries, two Constellations in the Starry Sphere. But immediately he forgets his Universe, and thinks of our

Earth with his Atlantic Seas and Horizon. Nay he does not think of the Earth's whole Globe, but only those Regions, where he himself liv'd. As the Editor has given us several Verses, let us in return present him with these Three. The Breach may be consolidated thus;
The Limiters of Night. From Pole to Pole,
From East to West he views: and without pause

V. 565. Stars, that shone Stars distant.] No doubt, the Poet gave it;
Innumerable Stars, that show'd
Stars distant, but nigh hand seem'd other Worlds.

V. 574. Through the calm Firmament; but up or down,] Here again I suspect the Editor's busy Hand. What Up or down, Center or Eccentric means

PARADISE LOST III.

22

- Dispenses light from far. They, as they move
580 Their starry Dance in numbers that compute
Days months and years, towards his all-cheering Lamp
Turn swift their various motions; or are turn'd
By his magnetic Beam, that gently warms
The Universe, and to each inward part
585 With gentle penetration though unseen,
Shoots invisible virtue even to the deep: vital
So wondrously was set his Station bright.
There lands the Fiend; a Spot like which perhaps
Astronomer in the Sun's lucent Orb
590 Through his glaz'd optic Tube yet never saw.
The place he found beyond expression bright,
Compar'd with ought on Earth, Metal or Stone:
Not all parts like, but all alike inform'd
With radiant Light, as glowing Iron with Fire.
595 If Metal, part seem'd Gold, part Silver clear;
If Stone, Carbuncle most or Chrysolithe,
[Rubie or Topaz, to the Twelve that shone
In Aaron's Breast-plate; and a Stone besides
Imagin'd rather oft than elsewhere seen;
600 That Stone, or like to That which here below
Philosophers in vain so long have sought;
In vain, though by their pow'rful Art they bind

Volatil

is hard to guess; unless the Writer doubts here, Whether the Sun or the Earth be in the Center of our System. But even so, Eccentric here has an odd unusual Sense: and whether he bent his Course by Longitude, 'tis hard indeed to tell, for its meaning must first be understood. The Passage may be clos'd up thus;
Thither his Course he bends
IN VIEW DIRECT, where THAT great Luminary.

V. 586. Shoots invisible virtue even to the deep.] The Fault of this Word invisible, though so in all the Editions, is visible at first Sight. It spoils the measure of the Verse, and makes mere Tautology with Though unseen. But the Author certainly gave it thus;

Shoots VITAL virtue. So VII. 236.
And vital virtue infus'd and vital warmth.

V. 597. Rubie or Topaz, &c.] These nine Lines may be well spar'd, and restor'd to the Editor: who had a mind to shew, he knew the Terms at least of Chymistry. But when among the Gems he reckons the Philosopher's Stone, as if the Chymists describ'd it literally a Stone, his Pedantry and Affectation become insufferable. 'Tis well if he can escape with his Gold and Silver, and Gems there: the Body of the Sun being justly computed a Million of times hotter than glowing Iron, and his Rays at this distance, collected by a Burning Glass, melting every thing in an instant.

O 2

V. 600.

- Volatil Hermes, and call up unbound
 In various shapes old Proteus from the Sea,
 Drain'd through a Limbeck to his Native form.]
 605 What wonder then if fields and regions here ^{there}
 Breath forth Elixir pure, and rivers run
 Potable Gold; when with one virtuous touch
 Th' Arch-chymist Sun, so far from us remote,
 610 Produces with terrestrial Humor mix'd
 Here in the dark so many precious things,
 Of colour glorious and effect so rare.
 Here matter new to gaze the Devil met;
 Undazled far and wide his Eye commands: ^{There}
 615 For sight no obstacle found here nor shade, ^{there}
 But all Sunshine. As when his beams at Noon ^{Sunshine All;}
 Culminate from th' Equator; as they now ^{so}
 Shot upward still direct, whence no way round
 Shadow from body' opaque can fall; and th' Air ^{could}
 620 No where so clear sharpen'd his visual ray
 To objects distant far. Whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom John saw also in the Sun.
 His back was turn'd, but not his brightness hid.
 625 Of beaming sunny Rays a golden Tiar
 Circled his Head; nor less his Locks behind
 Illustrious on his Shoulders fledge with wings
 Lay waving round. On some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 630 Glad was the Spirit impure; as now in hope

V. 606. *If fields and regions here.* He gave it Regions THERE: in the Sun, in opposition to Here in the Earth, v. 611. And so There for Here must be restor'd, v. 613 and 615. And v. 619, COULD fall, for Can.

V. 616. *But all Sunshine.* Here he makes the Tone in the last Syllable, *Sunshine*; contrary to Vulgar and Poetical Custom: except perhaps in the close of the Verse for Rime's sake. *Spenser V. 5. 38.*

Than in the Sunshine of her countenance clear. 'Tis likely therefore, that he gave it, But Sunshine all.

V. 617. *As they now Shot upward.* As begins the Sentence twice, *As when his Beams, As they now,* inelegantly. But the Author gave it, *So they now.* As on the Earth at Noon the Solar Rays shoot downward to us; So here on the Sun all his Rays shot directly upward from himself consider'd as the Centre.

To

V. 643

- To find who might direct his wand'ring flight
 To Paradise the happy Seat of Man,
 His journies end and our beginning woe.
 But first he casts to change his proper shape;
 635 Which else might work him danger or delay:
 And now a stripling Cherub he appears,
 Not of the Prime; yet such as in his face
 Youth smil'd Celestial, and to ev'ry Limb
 Sutable grace diffus'd: so well he feign'd.
 640 Under a coronet his flowing Hair
 In curls on either cheek plaid: Wings he wore
 Of many a colour'd plume sprinkled with gold:
 * His Habit fit for speed succinct: and held
 Before his decent Steps a silver wand.
 645 He drew not nigh unheard: the Angel bright,
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear; and straight was known
 Th' Arch-Angel Uriel, one of the Sev'n
 Who in God's presence nearest to his Throne
 650 Stand ready to command: and are his Eyes, ^{at}
 That run thro' all the Heav'ns; or down to th' Earth
 Bear his swift errands over moist and dry,
 O'er Sea and Land: Him Satan thus accosts:
 Uriel, for Thou of those Sev'n Spirits, that stand
 655 In sight of God's high Throne gloriously bright,
 The First art wont his great authentic Will
 Interpreter through highest Heav'n to bring; ^{widest}
 * His Pace and Look, as bent on Speed:

Where

V. 643. *His Habit fit for speed, succinct.* This is well express'd for the Greek and Roman Habits. But he had said, that the Angels wear no Habits, unless they assume the Shape of Man: their Wings serve them instead of Cloths. But here he induces Satan both wing'd and cloth'd; which would have discover'd his Cheat. The Sense may be reform'd thus:
 HIS PACE AND LOOK, AS BENT ON SPEED.

V. 650. *Stand ready to command.* He gave it, At command.

V. 657. *Through highest Heav'n to bring.* Better here, *Through widest Heav'n.* For the Embassies are thence sent upwards, into infinite Space. ^{not}

V. 664

- Where all his Sons thy Embassy attend:
 And here art likeliest by supreme decree
 660 Like honour to obtain; and as his Eye
 To visit oft this new Creation round.
 Unspeakable desire to see and know
 All these his wondrous works; but chiefly Man,
 His chief delight and *favour, him* for whom *Favorite,*
 665 All these his works so wondrous He ordain'd;
 Hath brought me from the Quires of Cherubim
 Alone thus wandering. Brightest Seraph, tell
 In which of all these shining Orbs hath Man
 His fixed seat; or fixed seat hath none,
 670 But all these shining Orbs his choice to dwell:
 That I may find him, and with secret gaze
 Or open admiration Him behold;
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd.
 675 That both in Him and all things, as is meet,
 The universal Maker we may praise;
 Who justly hath driv'n out his Rebel Foes
 To deepest Hell, and to repair their loss
 Created this new happy Race of Men
 680 To serve him better. Wise are all his ways.
 So spake the false dissembler unperceiv'd:
 For neither Man nor Angel can discern
 Hypocrisy; the only Evil that walks,
 Invisible except to God alone,
 685 By his permissive will, through Heav'n and Earth.
 And oft, though Wisdom wake, Suspicion sleeps
 At Wisdom's gate; and to Simplicity
 Relinquish her charge, while Goodness thinks no ill
 Where no ill seems. Which now for once beguil'd
 690 *Uriel*, though Regent of the Sun, and held

The

V. 664. His chief delight and favour.] Man his
 chief Favour is not English. To be sure, He gave it,
 As IX. 175. This new favorite Of Heav'n.

V. 719.

- The sharpest-sighted Spirit of all in Heav'n:
 Who to the fraudulent Impostor foul
 In his uprightness answer thus return'd:
 Fair Angel, thy desire which tends to know
 695 The works of God, thereby to glorify
 The great Work-Master, leads to no excess
 That reaches blame: but rather merits praise
 The more it seems excess, that led thee hither
 From thy Empyreal mansion thus alone:
 700 To witness with thine Eyes what some perhaps
 Contented with Report hear only in Heav'n.
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight.
 705 But what created Mind can comprehend
 Their number; or the wisdom infinite
 That brought them forth, but hid their causes deep:
 I saw when at his Word the formless Mass,
 This world's material Mould, came to a heap.
 710 Confusion heard his voice, and wild uproar
 Stood rul'd; stood vast Infinitude confin'd:
 Till at his second bidding Darkness fled,
 Light shone, and Order from Disorder sprung.
 Swift to their several quarters hasted then
 715 The cumbrous Elements, Earth, Flood, Air, Fire:
 And the Ethereal Quintessence of Heav'n
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to Stars
 Numberless, as thou seest: and how *they* move,
 720 Each had his place appointed, each his course:
 The rest in circuit *walls* this Universe.
 Look downward on that Globe, whose hither side
 With light from hence tho' but reflected shines.

That

V. 719. And how they move.] The Poet gave
 it. And how to move. Each had his place.
 And v. 721. Walls: Rather, The rest in circuit
 WALL.

V. 721.

That place is *Earth*, the seat of Man; that Light
 725 His Day; which *else*, as th' other Hemisphere
 Night would invade: But there the neighb'ring Moon *still at*
 (So call that opposite fair Star) her aid
 Timely' interpoles; and her monthly round
 Still ending still renewing through mid Heav'n,
 730 With borrow'd light her countenance triform
 Hence fills and empties to enlighten th' *Earth*;
 And in her pale dominion checks the Night.
 That Spot to which I point is *Paradise*,
Adam's abode; those lofty shades his Bowre.
 735 Thy way thou canst not miss, me mine requires.
 Thus said, he turn'd; and *Satan* bowing low,
 As to superior Spirits is wont in Heav'n,
 Where honour due and reverence none neglects,
 Took leave; and toward the coast of Earth beneath
 740 Down from th' Ecliptic, sped with hop'd success,
 Throws his steep flight in many an airy wheel:
 Nor staid, till on *Niphates* top he lights.

V. 725. His Day; which *else*, as th' other Hemisphere Night would invade.] Our Poet's Expression here, as the Printer has given it, does not come up to his Thought. I believe, He dictated it thus;

His Day: which STILL AT th' other Hemisphere.

The Earth's Light, though reflected and borrow'd from the Sun in the Hemisphere opposite to him, makes its Day; which Light *still*, nevertheless, Night at the other back Hemisphere would invade, and darken half the Globe; but that the Moon prevents it.

PARA-

PARADISE LOST.

BOOK IV.

O For that warning voice, which He, who saw
 Th' *Apocalyps*, heard cry in Heav'n aloud;
 Then when the Dragon, put to second rout,
 Came furious down to be reveng'd on men,
 5 *Wo to th' Inhabitants on Earth*: that now,
 While time was, our first Parents had been warn'd *is* may be
 The coming of their secret foe, and *scap'd*, *scape*,
 Haply so *scap'd* his mortal snare. For now *scape*
Satan, now first inflam'd with rage, *came down*, *comes*
 10 The Tempter ere th' Accuser of mankind,
 To wreck on innocent frail Man his loss
 Of that first Battel, and his flight to Hell:
 Yet not rejoicing in his speed, though bold
 Far off and fearless, nor with cause to boast,
 15 Begins his dire attempt: which nigh the birth
 Now rolling, boils in his tumultuous breast,
 And like a devilish Engine back recoils
 Upon himself. Horror and doubt distract
 His troubled thoughts; and from the bottom stir
 20 The Hell within him: for within him Hell
 He brings and round about him; nor from Hell
 One step no more than from Himself can fly
 By change of place. Now conscience wakes despair

That

V. 6. While time was, our first Parents had been warn'd.] The First Rout of the Dragon is describ'd here in the VIth Book before the Creation: the Second is taken from *Apocalypse* xii. 12. But the Author must have given it here,

While time is, our first Parents MAY BE warn'd,

For the Arch-Angel *Raphael* warn'd them Book the VIII; before *Satan* had tempted them.

V. 7, 8, 10. And in consequence of this, he gave *SCAPE* twice, not *scap'd*; and *comes down*, not *came down*.

P

V. 24;

- That slumber'd, wakes the bitter memory
 25 Of what he was, what is, and what must be;
 Worse: of worse deeds worse sufferings must ensue.
 Sometimes tow'rs Eden, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes tow'rs Heav'n and the full blazing Sun,
 30 Which now sat high in his Meridian Towre: Who Throne:
 Then much revolving, thus in sighs began.
 O Thou, that with surpassing Glory crown'd,
 Look'st from thy sole dominion like the God
 Of this new World: at whose sight all the Stars
 35 Hide their diminish'd heads: to Thee I call,
 But with no friendly voice; and add thy Name,
 O Sun, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how glorious once above thy Sphere:
 40 Till Pride and worse Ambition threw me down:
 Warring in Heav'n against Heav'n's matchless King.
 Ah wherefore? He deserv'd no such return
 From Me, whom he created what I was
 In that bright eminence, and with his good
 45 Upbraided none: nor was his service Hard.
 What could be less than to afford him Praise,
 The easiest recompence, and pay him Thanks?
 How due: yet all his good prov'd ill in Me,
 And wrought but malice. Lifted up so high
 50 I 'dein'd subjection, and thought one step higher

V. 24. The bitter Memory, &c.] What rare Expression have we got here! The Memory of Future? of what is, and must be; in stead of the Sensation of what is, and Expectation of what must be. But no doubt, in stead of Memory, the Author gave it, The bitter THEORY. Theory. Contemplation, Meditation, Consideration.

V. 30. Which now sat high in his Meridian Towre.] No question, but the Poet for Which design'd it, who, as immediately he says his, not

It's. And for Towre he rather gave, Meridian THRONE, as IV. 597. The Clouds, that on his Western Throne attend.

V. 33. Look'st from thy sole dominion.] What From thy dominion can mean, 'tis difficult to perceive. Perhaps he gave it, Who in thy sole dominion, as he says of the Moon, III. 732. And in her pale dominion checks the Night.

If FROM is retain'd, 'twould be better, Look'st from thy LOFTY MANSIONS. Satan then stood on our Earth.

Would

V. 28.

- Would set me high'st; and in a moment quit
 The debt immense of endless gratitude
 So burthenome; still paying, still to owe:
 Forgetful what from Him I still receiv'd;
 55 And understood not, That a grateful mind
 By owing owes not, but still pays, at once
 Indebted and discharg'd: what burthen then?
 O had his pow'rful Destiny ordain'd
 Me some inferiour Angel; I had stood
 60 Then happy: no unbounded hope had rais'd
 Ambition. Yet why not? some other Pow'r
 As great might have aspir'd; and Me though mean
 Drawn to his part. But other Pow'rs as great
 Fell not; but stand unshaken from within
 65 Or from without, to all temptations arm'd.
 Hadst Thou the same free Will and Power to stand?
 Thou hadst: whom hast thou then or what to accuse,
 But Heav'n's free Love dealt equally to all?
 Be then his Love accurs'd: since love or hate,
 70 To me alike, it deals eternal woe.
 Nay curs'd be Thou: since against His thy Will
 Chose freely what it now so justly rues.
 Me miserable! which way shall I fly
 Infinite wrath, and infinite despair?
 75 Which way I fly is Hell: my Self am Hell.
 And in the lowest deep a lower deep
 Still threatening to devour me opens wide;

To

V. 38. From what state I fell, how glorious once.] All the Words adjoining, I fell, Above thy Sphere, Threw me down, conspire to prove that the Author instead of GLORIOUS, gave a Word that denotes, not Splendour, but Place and Elevation.
 I fell, how SOARING once above thy Sphere.
 So IV. 828. Ye knew me once no Mate
 For You, there sitting where ye durst not SOAR.

V. 40. Till Pride and worse Ambition.] 'Tis hard to say, whether Pride or Ambition is worse:

but to prevent the Dispute, the Author gave it, Till Pride and curs'd Ambition.

V. 55. And understood not.] The Syntax here is vitious. The Author meant it, NOT UNDERSTANDING:
 Or rather, to place it to Forgetfulness and Inattention, rather than want of Intellect,
 And NOT REFLECTING.

But Satan here has anticipated a Sentence, afterwards us'd by Cicero: Gratiam autem & qui reulit-rit habere; & qui habeat, retulisse.

P 2

V. 81.

To which the Hell I suffer seems a Heav'n;
 O then at last relent: Is there no place left
 80 Left for Repentance, none for Pardon left?
 None left but by *Submission*: and that Word
 Disdain forbids me, and my dread of Shame
 Among the spirits beneath: whom I seduc'd
 With other promises and other vaunts
 85 Than to submit; boasting I could subdue
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that Boast so vain:
 Under what torments inwardly I groan;
 While they adore me on the Throne of Hell.
 90 With Diadem and Scepter high advanc'd
 The lower still I fall; only Supreme
 In Misery: such joy Ambition finds.
 But say, I could repent, and could obtain
 By Act of Grace my former state. How soon
 95 Would Highth recal High thoughts, how soon unsay
 What feign'd Submission swore? Ease would recant
 Vows made in Pain, as violent and void.
 For never can true reconciliation grow,
 Where wounds of deadly hate have pierc'd so deep:
 100 Which would but lead me to a worse relapse
 And heavier fall. So should I purchase dear
 Short intermission, bought with double smart.
 This knows my Punisher: therefore as far
 From granting He, as I from begging peace.

All

V. 81. In all the Editions, *Submission* is in the Roman Character, and *Disdain* in the *Italic*: but in this it's corrected. Disdain forbids me that word *Submission*.

V. 111. *I hold*.] The Author must have spoke it, *I'll hold*; as immediately, *Will reign*.

V. 112. *By Thee and more than Half*.] This is vicious, both in Pointing and Reading. *By thee* comes twice in the same Colon. The Poet gave it,
By Thee at least

*Divided Empire with Heav'n's King I'll hold;
 By Thee o'er more than half perhaps will reign.*

V. 114. *Each passion dim'd his face, Thrice chang'd with Pale*.] There are many Passions besides Three; so that *Each* is not understood here, till you come at the close of the next Verse: which is a Fault; and *dims* the *Stile*, as the Passions here dim'd the Face. Put it thus; *δεσπονδεστέρον*.
 Thus while he spake; Ire, Envy, and Despair,
 Three Passions dim'd his Face, thrice ring'd with
 Pale.

Chang'd

105 All hope excluded thus; behold in stead
 Of Us out-cast exil'd, his New delight
 Mankind created, and for him this World;
 So farewell Hope, and with Hope farewell Fear;
 Farewel Remorse: all Good to me is lost:
 110 Evil be thou my Good: by Thee at least
 Divided Empire with Heav'n's King I hold;
 By Thee and more than Half perhaps will reign;
 As Man ere long and this new World shall know.
 Thus while he spake, * *each passion dimm'd his face,*
 115 *Thrice chang'd with Pale, Ire, Envy, and Despair;*
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeit, if any eye beheld:
 For Heav'nly minds from such distempers foul
 Are ever clear. Whereof he soon aware
 120 Each perturbation smooch'd with outward calm;
 Artificer of Fraud, and was the first
 That practis'd falshood under saintly shew,
 Deep malice to conceal, *coucht* with revenge: *fraught*
 Yet not enough had practis'd to deceive
 125 *Uriel* once warn'd; whose eye pursu'd him down
 The way he went, and on th' *Assyrian* mount *Armenian*
 Saw him disfigur'd, more than could befall
 Spirit of Happy sort. His gestures fierce
 He mark'd and mad demeanour, *then* alone, *when*.

* *Ire, Envy, and Despair,**Three Passions dim'd his Face, thrice chang'd with Pale:*

As

Chang'd is tolerable; but yet I believe he gave it, *ring'd*. All the three Passions contributed to the Paleness; so that with that triple Dye his Face must needs be dim'd. But if *chang'd* is admitted; he must twice have recover'd his Lustre in the Interval of the three Passions.

V. 123. *Malice, coucht with Revenge*.] *Coucht*, cover'd, *with Revenge* is hard to understand. I suppose, the Author gave it,
Deep malice to conceal, FRAUGHT with Revenge,

Or if *Coucht*, then thus;
Deep Malice to conceal, in Friendship coucht.

V. 126. *And on th' Assyrian Mount*.] *Satan* lighted on *Niphates*, III. 742. Consequently the Author gave it here,
And on th' ARMENIAN Mount.

V. 129. *Then alone*.] The Construction desires,
 WHEN alone,

V. 147.

130 As he suppos'd, all unobserv'd, unseen.
 So on he fares; and to the border comes
 Of Eden, where delicious Paradise,
 Now nearer, crowns with her inclosure green,
 As with a rural mound, the champain head
 135 Of a steep wilderness; whose hairy sides
 With thicker overgrown, grotesque and wild,
 Access deny'd: and over-head up grew
 Insuperable height of loftiest shade,
 Cedar, and Pine, and Fir, and branching Palm,
 140 A Silvan Scene; and as the ranks ascend
 Shade above Shade, a woody Theatre
 Of stateliest view. Yet higher than their tops
 The verdurous wall of Paradise up sprung:
 Which to our general Sire gave prospect large
 145 Into his neather Empire neighboring round.
 And higher than that Wall a circling row
 Of goodliest Trees loaden with fairest Fruit,
 Blossoms and Fruits at once of golden hue,
 150 Appear'd with gay enamel'd colours mix'd:
 On which the Sun more glad impress'd his beams
 Than in fair Evening Cloud, or humid Bow,
 When God hath showr'd the earth: so lovely seem'd
 That Landskip. And of pure now purer air
 Meets his approach, and to the heart inspires
 155 Vernal delight and joy, able to drive
 All sadness but Despair. Now gentle gales

Fruits,

on

Fanning

V. 147. *With fairest Fruit.*] He gave it FRUITS, as in the Repetition of the next Verse, *Blossoms and Fruits at once.*

V. 151. *Than in fair Evening Cloud.*] He gave it ON.

V. 153. *Dispense Native perfumes.*] *Native perfumes* seems here an improper Epithet: for who could suspect, there were already, as afterwards, *Artificial* ones? Besides, if they were *native* not only to Paradise, but to the gentle Gales, how come they to be *stolen* ones? Perhaps He might give it, NATURE's perfumes. But that too

would be superfluous, as well as *Native*; here being as yet no Suspicion of *Art*. Better, I think, thus; *Dispense Perfumes AROUND*: the Epithet comes in the following Line, *Those balmy Spoils.*

V. 162. *With such Delay. Well pleas'd, they slack their course.*] In the present order of the Words, the Delay must be made by those North-East Winds: and then what need the Mariners voluntarily slacken their Course, by diminishing their Sail? The Author design'd it inverted thus;

*They slack their Course,
 Well pleas'd with such delay.*

Or

Fanning their odoriferous wings dispense
 Native perfumes, and whisper whence they stole Perfumes around
 Those balmy spoils. As when to Them who sail
 160 Beyond the Cape of Hope, and now are past
 Mozambic; off at Sea North-East winds blow
 Sabaeen Odours from the spicy shore
 * Of Arabia the blest'd; with such delay
 Well pleas'd, they slack their course, and many a League
 165 Cheer'd with the grateful Smell old Ocean smiles.
 So entertain'd those odorous sweets the Fiend
 Who came their bane; though with them better pleas'd
 Than Asmodaeus with the fishy fume,
 That drove him, though enamor'd, from the Spouse
 170 Of Tobit's Son; and with a vengeance sent
 From Media post to † Egypt, there fast bound.
 Now to th' ascent of that steep savage Hill
 Satan had journied on, pensive and slow:
 But further way found none; so thick entwin'd,
 175 As one continu'd brake, the undergrowth
 Of shrubs and tangling bushes had perplex'd
 || All path of Man or Beast that pass'd that way.
 One Gate there only was, and that look'd East
 On th' other side: which when th' Arch-felon saw,
 * They slack their course,
 Well pleas'd with such delay.
 † Egypt's utmost Bound.
 || All passage to whate'er assay'd that way.

Due

Or if the Winds cause the Delay, then rather thus; *With such delay*
 Well pleas'd, they wish no speed. it from that other part of the Text, *The utmost parts of Egypt?*
 From Media post to Egypt's utmost bound.

V. 171. *To Egypt, there fast bound.*] The Words are in Tobit viii. 3. *Asmodaeus fled to the utmost parts of Egypt, and the Angel bound him.* That He was bound there, adds nothing at all to Milton's Comparison here: the Sense of which is only this, That the Smell of the fishy Fume so annoy'd Asmodaeus, that he fled from it as far as possible. Who will doubt then, but Milton gave

V. 177. *All path of Man or Beast that pass'd that way.*] Here our Poet's Attention was wanting. There was no MAN yet, to endeavour to pass that way: and if Beasts pass'd it, and made a Path; the Shrubs and Bushes were not perplex'd enough. Better thus; *Had perplex'd*
 All passage to whate'er assay'd that way.

V. 181.

PARADISE LOST IV.

112
180 Due entrance he disdain'd; and in Contempt
At one slight bound high over-leap'd all bound Fence
Of Hill or highest Wall, and sheer within
Lights on his Feet. As when a prowling Wolf,
Whom hunger drives to seek new haunt for prey,
185 Watching where Shepherds pen their flocks at Eve
In hurdled Cotes amid the field secure,
Leaps o'er the fence with ease into the Fold:
Or as a Thief bent to unhord the cash
Of some rich Burgher, whose substantial doors,
190 Cross-barr'd and bolted fast, fear no assault;
In at the window climbs, or o'er the tiles.
So clomb this first Grand Thief into God's Fold;
So since into his Church lewd Hirelings climb.
Thence up he flew, and on the Tree of Life,
195 The middle Tree and highest there that grew,
Sat like a Cormorant, [yet not true Life
Thereby regain'd, but sat] devising Death
To them who liv'd: nor on the virtue thought
Of that life-giving Plant, but only us'd
200 For prospect, [what well us'd had been the pledge from its top.
Of immortality.] So little knows
Any, but God alone, to value right
The good before him; but perverts best things
To worst abuse, or to their meanest use. sinks to
205 Beneath him with new wonder now he views
To all delight of human Sense expos'd
In narrow room Nature's whole wealth; yea more,

V. 181. At one slight bound high overleap'd all bound.] The affected Jingle here of Bound and bound has been blam'd deservedly. But it may easily be remedied;
At once slight bound high overleap'd all fence.
Or thus;
At one slight bound high overleap'd all bound.

V. 196. Yet not true Life Thereby regain'd.] This and the following in v. 200, What well us'd had

been the pledge Of Immortality, is a strange Sentiment, no way reconcileable to the rest of the Poem or the Poet's Notions. He seems to blame and censure Satan, that he made no better use of the Tree of Life, than for Prospect: that with a wise use of it, he might have regain'd true Life and Immortality. What could he mean by this? were not Satan and all his Crew immortal by Nature? as II. 533.

What could it less, when Spirits Immortal sung? Or

PARADISE LOST IV.

113

A Heav'n on Earth: for blissful Paradise
Of God the Garden was, by Him in th' East
210 Of Eden planted. Eden stretch'd her Line
From Auran Eastward to the Royal Tow'rs
Of great Seleucia, built by Graecian Kings;
Or where the Sons of Eden long before
Dwelt in Telfassar. In this pleasant soil
215 His far more pleasant Garden God ordain'd:
Out of the fertile ground he caus'd to grow
All Trees of noblest kind for sight, smell, taste:
And all amid them stood the Tree of Life,
High eminent, blooming Ambrosial Fruit
220 Of vegetable Gold: and next to Life,
Our Death the Tree of Knowledge grew fast by;
Knowledge of Good bought dear by knowing Ill.
Southward through Eden went a River large,
Nor chang'd his course; but through the shaggy hill
225 Pass'd underneath ingulf'd: for God had thrown
That Mountain as his Garden-mold high rais'd
Upon the rapid current: which through veins
Of porous Earth with kindly thirst up-drawn,
Rose a fresh Fountain, and with many a rill
230 Water'd the Garden: thence united fell
Down the steep glade, and met the nether Flood:
Which from his darksome passage now appears;
And now divided into four main Streams,
Runs Diverse, wandering many a famous Realm
235 And Country, whereof here needs no account;

But

Or if He had eaten of the Fruit of the Tree, would it have given him truer Life, than he was already possess'd of; and revers'd his Sentence of Damnation and eternal Misery? Surely the Author could have no such Meaning. Better therefore to eject the first Clause, and close the Verse thus;

Sat like a Cormorant, devising Death.
And the second Clause demands the same Care,

the Verse being thus adjusted:

For prospect from its top. So little knows.

V. 204. Or to their meanest use.] To pervert to Abuse is right; but to pervert to their Use, though the Meanest, is an Expression scarce tolerable. It should rather have been thus;

Perverts best things
To worst Abuse, or sinks to meanest Use.

V. 236.

But rather to tell how, if *Art* could tell,
 How from that Sapphire Fount the crisped Brooks,
 Rolling on *Orient* Pearl and sands of Gold,
 With mae error under pendent shades
 240 Ran Nectar, visiting each plant; and fed
 Flours worthy of Paradise: which not nice Art
 In Beds and curious Knots, but Nature boon
 Pou'd forth profuse on Hill and Dale and Plain;
 Both where the morning Sun first warmly smote
 245 The open field, and where th' unpierced shade
 Imbrown'd the noontide Bow'rs. Thus was this place,
 A happy rural seat of various view;
 Groves, * whose rich Trees wept odorous Gums and Balm;
 Others, whose fruit burnish'd with Golden Rind
 250 Hung amiable, [Hesperian Fables true,
 If true, here only,] and of delicious taste.

* some whose

Between

V. 236. But rather to tell how, if Art could tell.] What can *Art* mean here? the Art of Gardening, or rather the Art of Poetry? Both are improper. The Sentence rather requires, If Words can tell, or, If Tongue can tell. But probably it was a mistake of the Printer: for I observe the Author through all his Books writ *Ought* and *Naught*, for what the general Use writes *Ought* and *Naught*. Let it therefore be thus;

But rather how to tell, if *Art* could tell.
 If it could possibly be told, as it deserves to be.

V. 238. Rolling on *Orient* Pearl.] So III. 507. the Editions have it, *With sparkling Orient Gems*. But as there it's spoken of Heaven, so here it is of Paradise. In both cases *Orient* is improper; which even now may be fit for an European Writer, but would not for a Chinese. Likely therefore he gave it,

Rolling on *RADIANT* Pearl.

V. 243. Groves, whose rich Trees.] He distinguishes the Groves; some bearing Aromatics, others Fruits for Sustenance. Therefore here rather,

Groves, some whose Trees —
 Others, whose Fruit. Rich may be easily spared; for the Fruit-trees were really the richer.

V. 250. Hesperian Fables true, If true, here

only.] The Editor, whoever he was, our Author's Acquaintance, would often have a Finger in so fine a Work; and here he gives us an Insertion of *Hesperian Fables*. Fables, says he, if true, here only true. Very quaint: but pray you, Sir, how can Fables be true any where? a Contradiction in the very Terms. One would think, that the Printer, as he has often injur'd the Poet, had here likewise given foul Play to the Editor; who may be suppos'd to have given it thus;

Hesperian Apples true.

Apples and Fables are not very distant in Letters; and *Hesperian Apples* are celebrated by all the Antient Writers,

Tum canit Hesperidum miratam mala puellam.

But then the same Writers every one make them solid Gold, far from eatable, or of delicious taste. Let the Editor then take them, whether Fables or Apples; and let us close the Verse thus;

Burnish'd with golden Rind

Hung amiable, and of delicious taste.

And the very pat joining of the Verse betrays the Insertion.

V. 250. Flours of all hue.] See the whole Sentence: The floury lap spread Flours of all hue. Floury and Flours, with a jejune Identity, is below our Author's Exactness. Besides, it is not his Style, for IV. 698. without the Preposition *Of*.

Between them Lawns or level Downs, and Flocks
 Grazing the tender herb, were interpos'd;
 Or Palmy hillock, or the Floury lap
 255 Of some irriguous valley spread her store:
 [Flours of all hue, and without Thorn the Rose.]
 Another side, umbrageous Grotts and Caves
 Of cool recess; o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 260 Luxuriant. Mean while murmuring waters fall
 Down the slope hills, dispers'd, or in a Lake
 That to the fringed Bank with myrtle crown'd
 Her crystal mirror holds, unite their streams.
 The Birds their quire apply; airs, vernal airs,
 265 Breathing the smell of field and grove, attune
 The trembling leaves; while universal Pan
 Knit with the Graces and the Hours in dance
 Led on th' Eternal Spring. [Nor that fair field

he says, *Iris* all hues. And so the Editor must take this Verse back, and lose his puerile Fancy of Roses without Prickles; not fit to be in so serious a Poem.

V. 257. Another side, umbrageous Grotts.] His Description was thus; First the Groves, and between them Lawns, Downs, floury Vallies. If between them, what means here Another side? He had said nothing of the former side. No doubt he gave it,

ON EITHER side.

On either side of those Lawns and Downs, within the Groves on each side of them, were Grotts and Caves.

V. 263. Her crystal mirror holds.] The Lake holds a Mirror to the Bank. Why must this Lake then be made a Person? He rather gave it,

Its crystal mirror holds.

V. 264. Airs, vernal airs attune the trembling leaves.] Air, when taken for the Element, has no Plural Number, in Greek, Latin, or English; where Airs signify Tunes. Therefore he must give it here,

Airs, vernal AIR

ATTUNES the trembling Leaves.

As in his *Samson Agonistes*, 629.

Nor breath of vernal Air from snowy Alps.

V. 268. Led on th' Eternal Spring.] He must needs have given it, LEADS on; as all the Verbs precedent, Lays, Creeps, Holds, Unite, Apply, in the Tense Present.

And see how aptly this Verse joins with v. 285; all the middle ones being ejected. After he had at large describ'd the Delights of Paradise with the utmost Ornaments of Words and Fancy;

While universal Pan

Knit with the Graces and the Hours in dance

LEADS on th' Eternal Spring:

The real Author subjoin'd,

YET HERE the Fiend

Saw undelighted all delight.

How could the Editor find in his Heart to part these Clauses so lovingly united with an Insertion of 17 Lines? with a silly thought in the whole, and as sillily conducted in its several parts. Not Enna, says he, not Daphne, nor Fens Castalian, nor Nyssa, nor Mount Amara could compare with Paradise. Why who, Sir, would suspect they could; though you had never told us it? And then, in stead of painting out their several Beauties, as a Pretense for their rivaling Paradise; you give us their bare Names, with some fabulous Story to them, not denoting at all any Beauty. In stead of describing the Delicacies of Enna, as Ovid and Claudian have done, you tell us, *Proserpine* herself was the fairest Flour, and gather'd by *Pluto*; which

Of Enna, where Proserpine gathering flours,
 270 Her self a fairer Flour by gloomy Dis
 Was gather'd, which cost Ceres all that pain
 To seek her thro' the world; nor that sweet Grove
 Of Daphne by Orontes, and th' inspir'd
 Castalian Spring, might with this Paradise
 275 Of Eden strive; nor that Nyseian Isle
 Girt with the River Triton, where old Cham,
 Whom Gentiles Ammon call and Libyan Jove,
 Hid Amalthea and her Florid Son
 Young Bacchus from his Stepdame Rhea's eye;
 280 Nor where Abassin Kings their Issue guard,
 Mount Amara, though this by some suppos'd
 True Paradise under the Ethiop Line
 By Nilus head, enclos'd with shining Rock,
 A whole days journey high, but wide remote
 285 From this Assyrian Garden,] where the Fiend yet here
 Saw undelighted all delight, all kind
 Of living Creatures new to sight and strange.
 Two of far nobler shape erect and tall,
 Godlike erect, with native Honour clad,
 290 In naked Majesty seem'd Lords of all;
 And worthy seem'd: for in their looks Divine
 The image of their glorious Maker shone,

Truth,

which cost her Mother all that pain to seek her through the World. Where your Woman Flour is but fit for a Madrigal; and the rest has a meanness of Style contemptible. What does your Tale of Old Cham and Young Bacchus, (Bacchusque avertens Nyssa) conduce, to make your Nyseian Isle appear the more beautiful? Or Amara under the Ethiop Line (a new Expression for the Ecliptic or Equinoctial Line) detected since for a mere Fable by the later and better Histories of Ethiopia? Pray you, Sir, no more of your Patches in a Poem quite elevated above your Reach and Imitation.

V. 293. Truth, Wisdom, Sanctitude severe and pure.] Severe has no Sense here. The Author gave it,

Truth, Wisdom, Sanctitude, SERENE and pure; As VII. 509. where Human Form is again described, Endow'd With Sanctity and Reason might erect His Stature, and upright with front serene Govern the rest of Creatures.

V. 294. Severe, but in true filial freedom plac'd.] This Line is certainly spurious; whether you'll admit Severe or Serene. How is Truth and Wisdom plac'd in Filial Freedom? It's it self without any Sense, and interrupts the Context:

Truth, Wisdom, Sanctitude, serene and pure; Whence true Authority in Men: Authority arising from serene Majesty, as quoted before, Upright with front serene Govern the rest.

V. 299.

Truth, Wisdom, Sanctitude severe and pure, Serene
 [Severe, but in true filial freedom plac'd;]
 295 Whence true authority in men; though both
 Not equal, as their Sex not equal seem'd;
 For contemplation He and valour form'd;
 For softness She and sweet attractive grace;
 He for God only, She for God in Him. and
 300 His fair large Front and Eye sublime declar'd
 Absolute rule; and Hyacinthin Locks
 Round from his parted forelock manly hung
 Clustering, but not beneath his shoulders broad:
 She as a veil down to the slender waste
 305 Her unadorned golden tresses wore
 Dishevel'd, but in wanton ringlets wav'd
 As the Vine curls her tendrils: which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd; As
 310 Yielded with coy submission, modest pride,
 And sweet, reluctant, amorous, delay.
 Nor those mysterious parts were then conceal'd:
 Then was not guilty shame. Dishonest shame
 Of nature's works, honour dishonourable,
 315 Sin-bred, how have ye troubled all mankind
 With Shews instead, mere Shews of seeming Pure; And

V. 299. He for God only, She for God in Him.] A shameful Error to have pass'd through all the Editions. The Author gave it, He for God only, She for God AND Him. The opposition demonstrates this; and IV. 440. Eve speaks to Adam, O Thou for whom And from whom I was form'd.

V. 303. Beneath his Shoulders broad.] Broad Shoulders are always assign'd to the antient Heroes; in Homer they have εὐπλάτους, in Virgil, Latos Humeros. But I wonder, that Milton has given no Indication that Adam had a Beard; not the least Down or Blossom on his Chin, the first Access to Manhood, which the Greek and Latin Poets dwell on, as the principal Part of Manly Beauty: Πύλον ὤμων, τῆς κεφαλῆς ἡμετέρας.

And our Spenser II. 12, 79. A sweet Regard and amiable Grace Mixed with manly Sternness did appear, Yet sleeping, in his well proportion'd Face; And on his tender Lips the downy Hair Did now but freshly spring and silken Blossoms bear. And III. 5, 29. And his sweet Lips, on which, before that Stound, The Bud of Youth to blossom fair began.

V. 309. And by her yielded, by him best receiv'd.] Here's no Sense in this particle AND. Best receiv'd supposes, not yielded in general, but yielded in some particular manner. The Author gave it, As by Her yielded, by Him best receiv'd. Yielded but with Coyness: if she had been stupidly Passive, or forwardly Coming, He would have been pleas'd less. V. 322.

- And banish'd from man's life his happiest life,
Simplicity and spotless innocence.
So pass'd they naked on, nor shun'd the sight
320 Of God or Angel; for they thought no ill:
So hand in hand they pass'd, the loveliest pair
That ever since in loves embraces met:
[Adam the goodliest man of men since born
His Sons, the fairest of her Daughters Eve.]
325 Under a tuft of shade, that on a green *to the Breez*
Stood whispering soft, by a fresh Fountain side
They sat them down; and after no more toil
Of their sweet Gard'ning labour than suffic'd
To recommend cool Zephyr, and made ease
330 More easy, wholsom thirst and appetite
More grateful, to their Supper Fruits they fell:
Nectarine Fruits which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy Bank damask'd with flours.
335 The savoury pulp they chew, and in the rind
Still as they thirsted scoop the brimming stream:
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as befits
Fair couple, link'd in happy nuptial League,
340 Alone as They. About them frisking plaid
All Beasts of th' Earth, since wild, and of all chace
In wood or wilderness, forest or den.
Sporting the Lion ramp'd, and in his paw
Dandled the Kid; Bears, Tigers, Ounces, Pards,
345 Gambol'd before them; th' unwieldy Elephant

V. 323. Adam the goodliest Man of Men, &c.] I'll not believe this Distich to be Milton's. We have had too much trial of his busy Acquaintance, to be easily impos'd on. The Sense is entirely express'd in the Lines preceding: and the Diction is very vicious. Adam the goodliest of his Sons, Eve the fairest of her Daughters. Which, in strict Construction, implies Him to be one of his Sons, and Her one of her Daughters. Besides, His Sons,

Her Daughters, as if His Sons were not Her's too, and Her Daughters His. He might have avoided the fault of Expression thus:
Adam a goodlier Man than Men since born
His Sons, and fairer than her Daughters Eve.
But the whole is silly, superfluous, and spurious.

V. 325. A tuft of shade, that on a green *Stood whispering soft.* On a green is poor stuff indeed. He

To

- To make them mirth us'd all his might, and wreath'd
His lithe Proboscis; close the Serpent fly
Insinuating wove with Gordian twine
His breaded train; and of his fatal guile
350 Gave proof unheeded. Others on the grass
Couch'd, and now fill'd with pasture gazing sat,
Or bedward ruminating: for the Sun
Declin'd was hasting now with prone career
To th' Ocean Isles; and in th' ascending Scale
355 Of Heav'n the Stars that usher Ev'ning rose:
When Satan still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad:
O Hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanc'd
360 Creatures of other mold; earth-born perhaps,
Not Spirits, yet to heav'nly Spirits bright
Little inferior; whom my Thoughts pursue
With wonder and could love: so lively shines
In them Divine Resemblance; and such grace
365 The Hand that form'd 'em on their shape hath pour'd:
Ah gentle pair! ye little think how nigh
Your Change approaches, when all these delights
Will vanish and deliver you to Woe;
More woe, the more your taste is now of Joy.
370 Happy; but for so happy ill secur'd
Long to continue; and this high seat your Heav'n
Ill fenc'd for Heav'n, to keep out such a foe
As now is enter'd: yet no purpos'd foe
To You, whom I could pity thus forlorn,

Though

He seems to have sanctified himself in some Country Village, and to have forgot that the Scene was Paradise. Besides, how could the *Tuft whisper* without the help of the Wind? But the Fault was the Printer's; the Author gave it, as *Paradise Regain'd*, II. 26. *Where Winds with reeds and osters whispering play.*
Under a tuft of shade, that TO THE BREEZ
Stood whispering soft.

V. 345. *Th' unwieldy Elephant.* Mind the Accent of *Unwieldy* in the first Syllable. The Author knew the common Pronunciation to be in the Second; as VII. 411. *Wallowing unwieldy.* But with great Art and Judgment, following his Principals *Homer* and *Virgil*, he made the Verse it self *unwieldy*; that the Reader might feel it, as well as understand it.

120 PARADISE LOST IV.

375 Though I unpitied. League with you I seek,
And mutual amity so strait, so close;
That I with You must dwell, or Ye with Me
Henceforth. My dwelling haply may not please,
Like this fair Paradise, your sense; yet such
380 Accept, your Maker's work: He gave it Me,
Which I as freely give. Hell shall unfold,
To entertain you two, her widest Gates, *display,*
And send forth all her Kings: there will be room, *Mansions wide,*
Not like these narrow limits, to receive
385 Your numerous offspring. If no better place;
Thank him who puts me loath to this revenge
On You who wrong me not, for Him who wrong'd.
And should I at your harmless innocence
Melt, as I do; yet public reason just,
390 Honour and Empire with revenge enlarg'd,
By conquering this new world, compels me now
To do, what else though Damn'd I should abhor.
So spake the Fiend; and with Necessity,
The Tyrant's plea, excus'd his devilish deeds.
395 Then from his lofty stand on that high Tree
Down he alights among the sportful Herd
Of those four-footed kindes; Himself now one,
Now other, as their Shape serv'd best his end;
Nearer to view his prey, and unespied
400 To mark what of their state he more might learn

V. 381. Hell shall unfold her widest Gates.] The Poet here did not remember what he had said, II. 833. that Hell Gates, when first open'd, could not be shut again:

She open'd; but to shut
Excell'd her Pow'r: the Gates wide open stood.
Nor could Satan be ignorant of it; for by the
Gates he stood awhile pend'ring his Voyage. There's
no need then of unfolding them; nor need he lie
and feign here, for he speaks it to himself only.
It may be adjust'd thus, both agreeable to Fact,
and with a Sarcasm rather bitterer;

Hell shall DISPLAY

To entertain you Two her MANSIONS WIDE,
And SET forth all her STORES.

V. 400. To mark — By word or action mark'd.] No doubt, He would not have let pass Mark and Mark'd; if his Blindness had not hinder'd him from Reviling; a Privilege which more fortunate Poets make good Use of. He would have given it, To pry what of their state he more might learn By word or action mark'd.

V. 405. Couches close, and changes His couchant watch.] Here the same Fault again, and for the same

PARADISE LOST IV. 121

By word or action mark'd. About them round
A Lion now he stalks with fiery glare;
Then as a Tiger, who by chance hath spy'd
In some Purlieu two gentle Fawns at play,
405 Straight couches close; then rising changes off
His couchant watch; as one who chose his ground *double chuseth*
Whence rushing he might surest seize them both
Grip'd in each paw. When Adam first of men
To first of women Eve thus moving speech,
410 Turn'd him all ear to hear new utterance flow:
Sole partner and sole part of all these joys, *best*
Dearer thy self than all; needs must the pow'r
That made us, and for Us this ample World,
Be infinitely good; and of his good
415 As liberal and free as infinite:
That rais'd us from the dust, and plac'd us here
In all this happiness; who at his hand
Have nothing merited, nor can perform *Had*
Ought whereof He hath need: He who requires
420 From Us no other service than to keep
This one, this easy Charge; Of all the Trees
In Paradise that bear delicious fruit
So various, not to taste that only Tree
Of Knowledge, planted by the Tree of Life.
425 So near grows Death to Life, whate'er Death is;
Some dreadful thing no doubt: for well thou know'st

God

same reason excusable, Couches and Couchant. Besides, how can the Tiger be rising and couchant at the same time? Perhaps He gave it,

His DOUBLE watch.
Double, as first watching one, then the other; till he may seize them both at once.

V. 406. Who chose his ground Whence he might seize.] The Tenses here are out of time. He must have given it, As one who CHUSETH ground Whence rushing he MAY surest seize them both.

V. 410. Turn'd him all Ear.] A pretty Expres-

sion, borrow'd from the Latin,
Totum te cupias, Fabulle, Nasum.

V. 411. Sole partner, and sole part of all these Joys.] This could not come from the Author. How can a Part be sole? sole part is a self contradiction. If Part is admitted; it must have been, BEST part. If Sole be prefer'd, several Words may be substituted for Part: This may serve for one, Sole Partner and sole Joy of all these Joys. Or this, Sole Partner and sole CAUSE.

Samson Agon. 377.

Sole Author I, sole Cause.

R

V. 425,

- God hath pronounc'd it Death to taste that Tree;
 The only sign of our obedience left *Subjection*
 Among so many signs of power and rule
 430 Confer'd upon us; and Dominion giv'n
 Over all other Creatures that possess
 Earth, Air, and Sea. Then let us not think hard
 One easy prohibition; who enjoy
 Free leave so large to all things else, and choice
 435 Unlimited of manifold delights:
 But let us ever praise him, and extoll
 His Bounty; following our delightful task
 To prune these growing Plants, and tend these Flours,
 Which were it toilsome, yet with Thee were sweet.
 440 To whom thus Eve reply'd; O Thou for whom
 And from whom I was form'd, flesh of thy flesh,
 And without whom am to no end, my Guide
 And Head; what thou hast said is just and right.
 For we to Him indeed all praises owe,
 445 And daily thanks: I chiefly who enjoy
 So far the happier Lot, enjoying Thee
 Preeminent by so much odds; while Thou
 Like consort to thy self can'st no where find.
 That day I oft remember when from sleep
 450 I first awak'd, and found my self repos'd
 Under a shade on flours; much wondering where
 And what I was, whence thither brought and how.
 Not distant far from thence a murmuring sound
 Of waters issu'd from a Cave, and spread
 455 Into a liquid Plain; then stood unmov'd

Pure

V. 423. *The only sign of our obedience left.* Sign of obedience will by no means pass. If Obedience be allow'd as the true Reading, it should be Proof, Trial of it. But no doubt the Author design'd it thus;

The only sign of our SUBJECTION left
Among so many signs of Power and Rule.
 Here only Sign among many Signs are decently oppos'd; and Power and Rule are the proper Opposites to Subjection, not to Obedience.

V. 449. *That day I oft remember.* A whole Day is too long to reckon by, when perhaps in the Poet's Plan they had not yet liv'd above Three or Two. He design'd it,

That Hour I oft remember.
 As Adam himself expresses it, VIII. 512.
All happy Constellations on that Hour
Shed their selectest Influence.

V. 472.

- Pure as th' expanse of Heav'n. I thither went
 With unexperienc'd thought, and laid me down
 On the green bank, to look into the clear
 Smooth Lake, that to me seem'd another Sky.
 460 As I bent down to look, just opposit
 A Shape within the watry gleam appear'd
 Bending to look on Me. I started back,
 It started back: but pleas'd I soon return'd,
 Pleas'd it return'd as soon, with answering looks
 465 Of sympathy and love. There I had fix'd
 Mine eyes 'till now, and pin'd with vain desire;
 Had not a voice thus warn'd me: What thou seest,
 What there thou seest, fair Creature, is thy self;
 With thee it came and goes: but follow me,
 470 And I will bring thee where no Shadow stays
 Thy coming, and thy soft embraces: *He embrace: He whose*
Whose image thou art, him thou shalt enjoy Image He whom
 Inseparably thine: to Him shalt bear
 Multitudes like *thy self*, and thence be call'd *your selves,*
 475 Mother of human Race. What could I do,
 But follow straight, invisibly thus led?
 Till I espy'd Thee, fair indeed and tall,
 Under a Platan; yet methought less fair,
 Less winning soft, less amiably mild,
 480 Than that smooth watry image. Back I turn'd:
 Thou following cry'd'st aloud, Return, fair Eve:
 Whom fly'st thou? whom thou fly'st, of *him* thou art, *me*
 His flesh, his bone: to give thee Being I lent *My my*
 Out of my side to Thee, nearest my heart,

Sub-

V. 472. *He, Whose Image thou art.* This Accent is so absonous; that our Author, well skill'd in Music, could not be guilty of it. He must give it thus;

Thy coming and thy soft embrace: he whose
Image thou art, HE WHOM thou shalt enjoy.

V. 474. *Multitudes like thy self.* What? all her Progeny to be Female? no doubt he gave it, *Multitudes like YOUR SELVES.*

V. 482. *Whom thou fly'st, of him thou art, His flesh, his bone.* By a needless changing of the Pronoun from the First to the Third Person, the Speech is made less passionate and endearing. He gave it,

Whom fly'st thou? whom thou fly'st, of ME thou art,
My flesh, MY bone.

R 2

V. 487.

PARADISE LOST IV.

124
485 Substantial Life, to have thee by my side
Henceforth an individual Solace dear,
Part of my Soul I seek thee, and thee claim
My other half: with that thy gentle hand
Seis'd mine: I yielded: and from that time see
490 How Beauty is excell'd by manly Grace
And Wisdom, which alone is truly fair.
So spake our general Mother; and with eyes
Of conjugal attraction unprov'd,
And meek surrender, half embracing lean'd
495 On our first Father; half her swelling Breast
Naked met his under the flowing Gold
Of her loose tresses hid: He in delight
Both of her Beauty and submissive Charms
Smil'd with superior Love, [as Juppiter
500 On Juno smiles, when he impregns the clouds
That shed May-Flours;] and press'd her [Matron] lip
With kisses pure. Aside the Devil turn'd
For envy: yet with jealous leer malign
Ey'd them askance, and to himself thus plain'd:
505 Sight hateful, sight tormenting! thus these two
Imparadis'd in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither Joy nor Love; but fierce Desire,

V. 487. Part of my Soul --- My other Half.] Et
servas animae dimidium meae.

V. 499. As Juppiter On Juno smiles.] Our bu-
sy Editor could not leave a thing quiet, while it
was well.

Smil'd with superior Love, and press'd her Lip
With Kisses pure.

This is express'd with complete Dignity, and
needed no filling up. But he could not refrain
from his Juppiter and Juno; and from mixing
confess'd Fable with what is at least deliver'd as
Truth. But to pardon him this; yet who can
pardon what follows. Juppiter from a Person
chang'd into the Element, Pater Aether impregning
the Clouds? So Adam smil'd upon Eve, no other-

wise than as the Aether smiles upon a Cloud. Is
not this Ision's Deception, a Cloud instead of
Juno? And then the Clouds, that shed May-
flours? Why May here, proper only to the Nor-
thern Climates? No word should have been used
here, but what is applicable to all the Earth.

V. 501. And press'd her Matron Lip.] When
the Editor came to piece the disjointed Verses,
he found that in the latter two Syllables were
wanting; so he inserted for measure's sake, not
for Sense, MATRON Lip. Where the Substantive
stands for the Adjective, Matron for Matronal;
as Archangel Trump for Archangelical. Grant him
this Privilege. But what do's this superadd to the
Lip or the Kiss? It only signifies Womanly, since
Eve

Where's
Among

PARADISE LOST IV.

125
510 Among our other torments not the least,
Still unfulfill'd with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths. All is not theirs it seems:
One fatal Tree there stands, of Knowledge call'd,
515 Forbidden them to taste: Knowledge forbidden?
Suspicious, reasonless. Why should their Lord
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By Ignorance? is that their happy state,
520 The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands; invented with design
525 To keep Them low whom Knowledge might exalt
Equal with Gods. Aspiring to be such,
They taste and die: what likelier can ensue?
But first with narrow search I must walk round
This Garden, and no corner leave unspy'd:
530 A chance but chance may lead where I may meet Some lucky
Some wandring Spirit of Heav'n by Fountain side,
Or in thick shade retir'd; from Him to draw
What further would be learn'd. Live while ye may
Yet happy pair; enjoy, till I return,

Short

Eve was now his Wife; in distinction from a
Maiden or a Virgin Lip. As Ovid, Fast. II. 828.
speaking of Lucretia, then a married Woman,
says Matron Cheeks,
Et Matronales erubescere genas.

V. 506. Imparadis'd.] This has been remark'd,
as a Word first coin'd by Milton. But Sir Philip
Sidney has it in Arcadia, p. 109. So this impar-
adis'd Neighborhood made Zelmane's Soul cleave unto
her. And the Italians had prior Possession, Impa-
radisato.

V. 509. Where neither Joy nor Love.] This Sen-
tence has no Exit; unless you'll say without

Sense, where neither Joy nor Love pines. He
gave it therefore,

Where's neither Joy nor Love.
Where's contracted for Where is.

V. 523. With more desire to know.] This sup-
poses, they had already some desire: but it does
not appear that yet they had any. Rather there-
fore, With keen desire, or some such Epithet.

V. 530. A chance but chance may lead.] If any
are offended with this Jingle; as unbecoming Sa-
tan in this serious Juncture to catch at little Puns;
they may easily alter it thus, or several other
ways; SOME LUCKY chance may lead.

V. 541.

- 535 Short pleasures; for long woes are to succede.
 So saying, his proud step he scornful turn'd,
 But with sly circumspection; and began
 Through wood, through waste, o'er hill, o'er dale his roam.
 Mean while in utmost Longitude, where Heav'n
 540 With Earth and Ocean meets, the setting Sun
Slowly descended, and with right aspect *Had low*
 Against the eastern Gate of Paradise
 Level'd his ev'ning Rays. It was a Rock
 Of Alabaster, pil'd up to the Clouds,
 545 Conspicuous far, winding with one ascent,
 Accessible from Earth, one entrance high:
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky Pillars Gabriel sat,
 550 Chief of th' Angelic Guards, awaiting night:
 About him exercis'd Heroic Games
 Th' unarmed Youth of Heav'n; but nigh at hand
 Celestial Armory, Shields, Helms, and Spears
 Hung high, with Diamond flaming and with Gold.
 555 Thither came Uriel, gliding through the Eeven *Heav'n*
 On a Sun-beam; *swift as a shooting Star* *swifter than*
 In Autumn thwarts the night, when vapors fir'd
 Impress the Air, and shews the Mariner
 From what point of his Compass to beware
 560 Impetuous winds: *he* thus began in haste.

and
 Gabriel,

V. 540. *The setting Sun slowly descended.* To what purpose is the word *slowly*; when the Author well knew, that the Sun passes his whole Circle with uniform Celerity, equal Spaces in equal times? He must needs therefore have given it. *Mean while the setting Sun had low descended.* Low, to the very Brink of the Horizon, where Heav'n and Earth seem to meet and touch.

V. 555. Uriel, *gliding through the Ev'n.* I never heard but here, that the Evening was a Place or Space to glide through. Evening implies Time, and he might with equal propriety say, *Came gliding through Six a clock.* But it's the Printer's Lan-

guage: the Author gave it,
Thither came Uriel, gliding through the HEAV'N.

V. 556. *On a Sun-beam; swift as a shooting Star.* For Philosophy's sake, let it be,
 SWIFTER THAN *shooting Star.*
Swift refers to Uriel, not to the *Sun-beam*; and if he slid no faster than a shooting Star falls; he would come too late for his Errand.

V. 560. *He thus began in haste.* The Author gave it, continuing the Sentence:
Thither came Uriel,
And thus began in haste.
 V. 562.

- Gabriel, to Thee thy course by Lot hath giv'n
 Charge and strict * watch, that to this happy place
 No Evil thing approach or enter in. or enter or approach.
 This day at highth of Noon came to my Sphere
 565 A Spirit, zealous, as he seem'd, to know
 More of th' Almighty's works, and chiefly Man,
 God's latest Image: I describ'd his way likest descry'd.
 Bent all on speed, and mark'd his airy Gate:
 But in the Mount that lies from Eden North
 570 Where he first lighted, soon discern'd his Looks
 Alien from Heav'n, with passions foul obscur'd.
 Mine eye pursu'd him still, but under shade
 Lost sight of him: One of the banish'd Crew,
 I fear, hath ventur'd from the deep, to raise
 575 New troubles: Him thy care must be to find.
 To whom the winged Warrior thus return'd:
 Uriel, no wonder if thy perfect sight,
 Amid the Sun's bright circle where thou sit'st, *circlet*
 See far and wide. In at this Gate none pass
 580 The vigilance here plac'd, but such as come
 Well known from Heav'n; and since Meridian hour
 No Creature thence: if Spirit of other sort,
 So minded, have o'erleap'd these earthy bounds
 On purpose; hard thou know'st it to exclude.
 585 Spiritual substance with corporeal bar.

* orders, that this sacred

But

V. 562. That to this happy place No evil thing approach or enter in.] Our Poet here is guilty of a little Negligence, *Approach to, Enter in,* cumbersome Prepositions. And natural order inverted, *Enter* after *Approach*: for if the very Approach was stop'd, the Entrance was impossible. Rather thus, *Charge and strict orders, that this sacred place No evil thing OR ENTER OR APPROACH.* Sacred, in opposition to Evil thing, is properer here than Happy.

V. 567. *God's latest Image: I describ'd his way.* Why latest Image? As if the Angels were made before, in the same Image? Milton never says

that. He gave it, God's LIKEST Image. God created Man in his own Image and in his Likeness. So, Genesis; and so our Poet, IV. 364. *So lively shines in him divine Resemblance.* And then, *Describ'd his way,* is the Printer's mistake for *DESCRY'd his way.* So IX. 60. *Since Uriel Regent of the Sun descry'd His Entrance.* And X. 325. *And now their way to Earth they had descry'd.*

V. 578. *Amidst the Sun's bright Circle.]* The Author gave it CIRCLET, as V. 169. *Crown'd the Morn With thy bright Circlet.*

V. 590.

But if within the circuit of these walls
 In whatsoever shape, He lurk of whom
 Thou tell'st, by morrow dawning I shall know.
 So promis'd He, and Uriel to his charge
 590 Return'd on that bright beam, whose point now rais'd *same*
 Bore him slope downward to the Sun now fall'n
 Beneath th' *Azores*: whether the prime Orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less volubil Earth,
 595 By shorter flight to th' East, had left him there
 Arraying with reflected Purple and Gold
 The Clouds, that on his Western Throne attend.
 Now came still Evening on, and Twilight gray
 Had in her sober Livery all things clad;
 600 Silence accompanied: for Beast and Bird,
 They to their grassy Couch, these to their Nests
 Were sunk: *all but* the wakeful Nightingale, *not all:*
 She all night long her amorous descant sung;
 Silence was pleas'd: now glow'd the Firmament
 605 With living Sapphirs: *Hesperus* that led
 The starry Host rode brightest; till the Moon
 Rising in clouded Majesty, at length
 Apparent Queen unveil'd her peerless light;
 And o'er the dark her Silver Mantle threw.
 610 When Adam thus to Eve: Fair Consort; th' hour

Of

V. 590. *Return'd on that bright Beam.* To come up to the Poet's notion here, we must put it, *Return'd on that same Beam, whose point now rais'd.* He supposes, he slides back on the same Beam, that he came upon; which Sun-beam he considers not as a flowing Punctum of Light, but as a continued Rod extending from Sun to Earth. The extremity of this Rod, while Uriel was descending, and the Sun gradually descending, must needs be rais'd up, higher than when He came on't; and consequently the Rod bore him slope downward back again. This has been represented, as a pretty Device, but below the Genius of Milton. To make Uriel descend, for more Ease and Expedition, both in his way from the Sun and to the Sun again. But Milton had no such

Device here: he makes Uriel come from the Sun, not on a descending, but on a level Ray, v. 540. from the Sun's right Aspect to the East in the very Margin of the Horizon. Here's no trick then or device: but perhaps a too great Affectation to shew his Philosophy; as in the next Lines, on this common occasion of the Sun's Setting, he starts a Doubt, whether that is produc'd in the Ptolemaic or Copernican way. But this little Foible he makes ample amends for.

V. 602. *All but the wakeful Nightingale.* This is a little careless. Besides Her, Owls and all other Birds of the Night did not sink off at the approach of Darkness. Rather thus;
Were sunk: NOT ALL: the wakeful Nightingale.

V. 611.

Of night, and all things now retir'd to rest,
 Mind Us of like repose: since God hath set
 Labour and rest, as day and night to men, *man*
 Successive; and the timely dew of sleep *kindly*
 615 Now falling with soft slumbrous weight inclines
 Our eye-lids. Other Creatures all day long
 Rove idle unemploy'd, and less need rest;
 Man hath his daily work of body or mind
 Appointed: which declares his Dignity,
 620 And the regard of Heav'n on all his ways;
 While other Animals unactive range,
 And of their doings God takes no account.
 To morrow ere fresh morning streak the East
 With first approach of light, we must be ris'n,
 625 And at our pleasant labour, to reform
 Yon floury Arbours, yonder Allies green,
 Our walk at noon with branches overgrown, *overcharg'd*
 That mock our scant manuring, and require
 More hands than ours to lop their wanton growth:
 630 Those Blossoms also, and those dropping Gums,
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease:
 Mean while, as Nature wills, Night bids us rest.
 To whom thus Eve with perfect beauty adorn'd: *gifts*
 635 My Author and Disposer, what thou bidst

Unargu'd

V. 613. *To Men Successive.* There was but Man and Woman then existent. So that no doubt He gave it, To MAN; as v. 618. *Man hath his daily work.*

V. 614. *And the timely dew of Sleep.* Timely is appropriated to the Courses of Nature, which are constant and regular. Sleep is not so fix'd to Time; as Adam himself says, VII. 106.

Sleep listening to Thee will watch,
 Or we can bid his Absence.

Therefore I believe the Author gave it, *The kindly dew of Sleep*; *Kindly*, courteous Sleep, as appointed or conscious to relieve the necessities of Animal Nature: our best Poets often use the Word.

V. 627. *Our walk with branches overgrown.* Overgrown, in true Propriety, must refer to Branches, and not to Walk, and Allies; as the Sense seems to require. Besides that, within two Lines, he has again, *Wanton GROWTH*. Rather therefore thus;

Our walk with Branches OVERCHARG'd,
 Or overspread, or some other Word referable to Walk.

V. 634. *Eve with perfect beauty adorn'd.* Our Author, through his whole Poem, had certainly that in his View, to make the Female Sex favour it. But here he seems to incline needlessly too much to Eve's outside, even with straining of his Verse. I would have made it, to comprehend

- Unargu'd I obey; so God ordains.
 God is thy Law, thou Mine: to know no more
 Is Woman's happiest knowledge and her praise.
 With thee conversing I forget all time;
 640 All *seasons* and their change, all please alike. *Courses*
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest Birds; pleasant the Sun
 When first on this delightful Land he spreads
 His orient Beams, on herb, tree, fruit, and flour,
 645 Glistring with dew; fragrant the fertile Earth
 After soft show'rs; and sweet the coming on
 Of grateful Ev'ning mild; then silent Night
 With this her solemn Bird, and this fair Moon,
 And these the Gems of Heav'n her starry train:
 650 But neither breath of Morn, when she ascends
 With charm of earliest Birds; nor rising Sun
 On this delightful land; nor herb, fruit, flour,
 Glistring with dew; nor fragrance after show'rs;
 Nor grateful Evening mild; nor silent Night,
 655 With this her solemn Bird, nor walk by Moon
 Or glittering Star-light without Thee is sweet.
 But wherefore all night long shine these? for whom
 This glorious sight, when sleep hath shut all eyes?
 To whom our general Ancestor reply'd:
 660 Daughter of God and Man, accomplish'd Eve,
 Those have their course to finish round the Earth
 By morrow Ev'ning; and from Land to Land

lend both her outward and inward Endowments,
 To whom thus Eve with perfect Gifts adorn'd.

V. 640. All Seasons and their Change.] Our great Grandmother Eve, though endow'd with all Perfections of Mind and Body, that Human Nature could reach to, even before the Fall; yet in her Life of one Week could have no Notion of *Seasons*. What she had seen, was *Perpetuum ver*; all modern fine Seasons, Spring, Summer, Autumn, united together. 'Tis enough for Her to

say,

*I forget all time,
 All Courses and their Change.*
 The *Courses* of Day and Night she had experienc'd; and to those she here refers, not to our Summer and Winter, which then she could not conceive; as in her most charming Speech that follows, she proceeds no further, than *sweet Moon, and grateful Evening, and fair Moon and Starlight Walk*, all within one Diurnal *Course*. And Adam says in his Answer, v. 661.

Those have their Course to finish round the Earth.

V. 667.

In

- In order, though to Nations yet unborn,
 Ministring Light prepar'd, they set and rise;
 665 Left total darkness should by Night regain
 Her old possession, and extinguish Life
 * In Nature and all things; which these soft fires
 Not only enlighten, but with kindly heat
 Of various influence foment and warm,
 670 Temper or nourish; or in part shed down
 Their stellar virtue on all kinds that grow
 On Earth, made hereby apter to receive
 Perfection from the Sun's more potent Ray.
 These then, though unbeheld in deep of night,
 275 Shine not in vain: Nor think, though *men were none*, *man was*
 That Heav'n would want spectators, God want praise.
 Millions of spiritual Creatures walk the Earth
 Unseen, both when we wake, and when we sleep:
 All these with ceaseless praise his Works behold
 680 Both day and night: how often from the steep
 Of echoing Hill or Thicket have we heard
 Celestial Voices to the midnight air,
 Sole or responsive each to others note
 Singing their great Creator: oft in bands *Hymning*
 685 While they keep watch, or nightly rounding walk,
 With Heav'nly touch of instrumental sounds
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heaven.

* And Light in Nature's Realm;

Thus

V. 667. In Nature and all things.] This is too low to suit with the rest of the Poem, both for Accent and Sense. All Things had not Life; and therefore in Them Life could not be *extinguish'd*. It may be many ways adjusted: take this for one,
 And extinguish Life

And LIGHT in Nature's REALM.

V. 675. Though Men were none.] He rather gave it, Though MAN was none.

V. 684. Singing their great Creator.] Singing would otherwise do well enough; but within the third Line he repeats again *Their Songs*. So I believe he gave it.

HYMNING their great Creator;

As IV. 944.

With Songs to hymn his Throne.

Hymning is the more comprehensive, as it includes both Sound and Sense, which Singing does not.

S 2

V. 689.

- Thus talking, hand in hand *alone* they pass'd *along*
 690 On to their blissful Bowr; it was a place
 Chos'n by the sov'rain Planter, when he fram'd
 All things to man's delightful use: the roof
 Of thickest covert was inwoven shade
 Laurel and Myrtle, and what higher grew
 695 Of firm and fragrant leaf: on either side
 Acanthus, and each odorous bushy shrub
 Fenc'd up the verdant wall; each bounteous flour,
 Iris all hues, Roses, and Jessamin,
 Rear'd high their *flourish'd* heads between, and wrought *towering*
 700 Mosaic; under foot the Violet,
 Crocus, and Hyacinth, with rich inlay
 Broider'd the ground, more colour'd than with stone
 Of costliest Emblem. Other Creature here
 Beast, Bird, Insect or Worm durst enter none;
 705 Such was their awe of Man. [*In shady Bowr* *Instinct.*
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor Nymph,
Nor Faunus haunted.] Here in close recess
 With Flowers, Garlands, and sweet-smelling Herbs, *Flours and*
 710 Espoused Eve deck'd first her nuptial Bed;
 And Heav'nly Quires the Hymenæan sung,
 What day the genial Angel to our Sire
 Brought her in naked Beauty more adorn'd:

V. 689. *Hand in hand alone they pass'd.* 'Tis no great Discovery to tell us, they were *alone*; unless we could suppose, that the Beasts accompanied them, who were already gone to roost. But the Poet gave it,

Thus talking, hand in hand ALONG they pass'd.

V. 699. *Rear'd high their flourish'd heads.* Each *flour* rear'd high their *flourish'd* heads: that Repetition does not besit our Author's manner. I believe, though other Words may be suggested, that the Author gave it,

Rear'd high their TOWERING heads.

V. 703. *Stone Of costliest Emblem.* Emblem is here in the Greek and Latin Sense for inlaid Floors

of Stone or Wood, to make Figures Mathematical or Pictural:

Arte pavimenti atque emblemate vermiculata.

V. 705. *Such was their awe of Man. In shady Bowr.* Again we have to do with this pragmatical Editor. What wrong would our Author have suffer'd by him, if he had not betray'd himself? *Pan, Sylvanus, and Faunus*, salvage and beastly Deities, and acknowledg'd *feign'd*, are brought here in Comparison; and their wild Grottoes forth are *Sacred*. The true Poet gave the Verses rightly continued.

Such was their INSTINCT. Here in close recess.

V. 714. *More lovely than Pandora.* I have spent

- [*More lovely than Pandora, whom the Gods*
 715 *Endow'd with all their gifts, and O too like*
In sad event, when to th' unwiser Son
Of Japhet brought by Hermes, she ensnar'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.]
 720 Thus at their shady Lodge arriv'd, both stood;
 Both turn'd; and under open Sky ador'd
 The God that made both Sky, Air, Earth and Heav'n,
 Which they beheld, the Moon's resplendent Globe,
 And starry Pole: Thou also mad'st the Night,
 725 Maker Omnipotent, and thou the Day;
 Which we in our appointed work imploy'd
 Have finish'd happy in our mutual help
 And mutual love, the Crown of all our bliss
 Ordain'd by Thee; *and this delicious place* *Thou*
 730 For us too large; where thy abundance wants
 Partakers, and uncrop'd falls to the Ground.
 But thou hast promis'd from Us two a Race
 To fill the Earth, who shall with us extol
 Thy goodness infinite; both when we wake,
 735 And when we seek as now *thy* gift of sleep. *the*
 This said unanimous, and other Rites
 Observing none, but adoration pure
 Which God likes best, into their inmost Bowr

Handed

spent my present Wrath against this Editor in my last Note. And so I shall now entreat him courteously, to take his *Pandora* and his six Lines that attend her, back to himself. We shall only civilly examine the Particulars. *O too like in sad event!* Would *Milton* have anticipated this, which his Poem afterwards deducts in several Branches, as News to his Reader? *Th' unwiser Son of Japhet, Epimetheus*; which supposes that his Brother too was *unwise*: and yet *Prometheus* in all Mythology is character'd as the *wisest* of Men. *To be aveng'd on Prometheus*. That must be, By *Pandora's* revenge: and yet She had no hand nor thought in it: it was all *Jupiter's* studied design. And lastly, what, in the name of common Sense, is *Authentic Fire*? It's equal to Mr. Beaumont's

Bantering Poem to *Tom Coryate*, *Equinoctial Pastycrust*. The Editor perhaps thought *More adorn'd* to require some Comparison. No, it is taken absolute, *More adorn'd*, for her being in naked Beauty; more adorn'd for having no Ornament.

V. 729. *And this delicious place.* I cannot doubt, but the Author gave it, *Thou this delicious place*. That is, *Thou mad'st* this place, as in the first Colon of the Sentence.

V. 735. *Thy gift of sleep.* The Author gave it, *THE Gift of Sleep*. Word for word from his Friend *Homer*, who has the Expression frequently:

Κοιμισαν' ἀρ' ἔπειτα, καὶ ὕπνου δώσαν' ἑσπέρῃ.
 V. 742.

- Handed they went; and eas'd the putting off
 740 These troublesome disguises which we wear,
 Straight side by side were laid: nor turn'd I ween
 Adam from his fair Spouse, nor Eve the Rites
 Mysterious of connubial Love refus'd: *Solemnious*
 Whatever Hypocrites austere talk
 745 Of purity and place and innocence;
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase: who bids abstain
 But our Destroyer, foe to God and Man?
 750 Hail wedded Love, mysterious Law, true source *League*
 Of human offspring, sole propriety
 In Paradise of all things common else! *mong*
 By Thee adulterous lust was driv'n from men
 Among the bestial herds to range; by Thee
 755 Founded in Reason, Loyal, Just and Pure,
 Relations dear and all the *Charities*
 Of Father, Son, and Brother first were known.
 Far be it, that I should write thee sin or blame;
 Or think thee unbefitting holiest place;
 760 Perpetual Fountain of Domestic sweets,
 Whose bed is undefil'd and chaste pronounc'd,

Present

V. 743. *The Rites Mysterious of connubial Love.* He wears this Epithet threadbare. He had it once before, IV. 312. *Mysterious Parts*: and what is worse, he repeats it within six Lines, *Hail wedded Love, mysterious Law*. I persuade my self, he gave it here, Nor Eve the Rites

Solemnious of connubial Love refus'd. Rites solemn, the properest and commonest too of Epithets.

V. 750. *Hail wedded Love, mysterious Law.* This cannot be from the Author. A Law, that's suppos'd mysterious, is no Law at all; which Word in its very Notion implies Publication and general Knowledge. The Poet gave it,

Hail wedded Love, mysterious LEAGUE. A League may be as mysterious, as the contracting Powers shall agree: and the matrimonial

League always admits of secret Articles. IV. 339. *Fair Couple, link'd in happy Nuptial League.*

V. 752. *Sole propriety* — Of all things common else. There's no Grammar here. He must give it, In Paradise MONG all things common else. 'Mong for among, frequent with all Poets.

V. 756. *And all the Charities Of Father.* The Poet gave it in the Latin Writing and Signification, And all the CARITIES. *Caritates* comprehend all Relations of Consanguinity and Affinity. *Charities* in English beat another Idea.

V. 761. *Not in the bought-smile Of Harlots.* Here's very bad Accent; which makes the Foot stumble, and break its Knee. If he could have revis'd

- Present or past, as Saints and Patriarchs us'd.
 Here Love his golden shafts employs, here lights
 His constant Lamp, and waves his purple wings;
 765 Reigns here and revels: not in the bought smile *th' bired smiles*
 Of Harlots, loveless, joyless, unindear'd,
 Casual fruition; nor in Court Amours,
 Mixt Dance or wanton Mask or midnight Ball *midst*
 Or Serenade, which the starv'd Lover sings *th' half-starv'd*
 770 To his proud Fair, best quitted with disdain.
 These lull'd by Nightingales imbracing slept,
 And on their naked limbs the floury roof
 Showr'd Roses, which the Morn repair'd. Sleep on,
 Bless'd pair, and O yet happiest; if ye seek
 775 No happier state, and know to know no more.
 Now had night measur'd with her shadowy Cone *Night had*
 Half way up hill this vast sublunar Vault;
 And from their Ivory Port the Cherubim
 Forth issuing at th' accustom'd hour stood arm'd
 780 To their night watches in warlike Parade;
 When Gabriel to his next in pow'r thus spake:
 Uzziel, half these draw off, and coast the South
 With strictest watch; these other wheel the North: *we others*
 Our circuit meets full West. As flame they part,

Half

revis'd it, he would have given it thus, or some other way;

Reigns here and revels; not in PURCHAS'D SMILES. Or, *Not in th' BURED smiles.*

V. 768. *Mixt Dance.* He must have given it, *MIXT Dance or wanton Mask.*

V. 769. *Which the starv'd Lover sings.* To support the tumbling Verse, let it rather be, *Th' HALF-starv'd Lover*; and his Case will be still bad enough.

V. 777. *Half way up hill.* The Expression is something dark, but it's right. *Half way up hill*; half way towards Midnight; the Third Hour of the Night; th' accustom'd Hour for the First Military Watch, to take their Rounds, *Spenser* l. 2, 1. Phocbus was climbing up the Eastern Hill,

V. 783. *These other wheel the North.* If these other be admitted, then Gabriel sent off the two Companies, and Himself staid there alone. But why then does he add, *Our circuit meets full West*; and not *your circuit*? Without question therefore He design'd it, *WE OTHERS wheel the North*. And this is plain from the Sequel. As all the Angels stood in the Eastern Gate, their Right Hand was to the North, to the Spear; their Left to the South, to the Shield. From these that wheel'd to the Spear Gabriel calls out Two: He himself then was in that Company. *Shield* and *Spear*, for Left Hand and Right, while the Men are suppos'd in Arms, gives a Dignity of Expression, more than the common Words have; but that will not be allow'd to the Tarpawling Jargon of *Larbord* and *Starbord*.

V. 786.

136 PARADISE LOST IV.
 785 Half wheeling to the Shield, half to the Spear.
 From these, two strong and *subtle* Spirits He call'd *nimble*
 That near him stood, and gave them thus in charge:
Ithuriel and *Zephon*, with wing'd speed
 Search through this Garden, leave unsearch'd no nook;
 790 But chiefly where those two fair Creatures lodge,
 Now laid perhaps asleep secure of harm.
 This Ev'ning from the Sun's decline arriv'd,
 Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought?) escap'd
 795 The Bars of Hell, on errand bad no doubt:
 Such where ye find, seize fast, and *hither* bring. *thither*
 So saying, on he led his radiant Files,
 Dazling the Moon: These to the Bow'r direct
 In search of whom they sought. Him there they found
 800 Squat like a Toad, close at the Ear of *Eve*,
 Assaying by his devilish Art to reach
 The Organs of her Fancy; and with them forge
 Illusions as he list, Phantasms and Dreams:
 Or if inspiring venom he might taint
 805 Th' animal Spirits, that from pure blood arise
 Like gentle breaths from Rivers pure: thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits ingendring pride.

V. 786. *Two strong and subtle Spirits.*] Why they needed so much *subtlety* does not appear from the Occasion. They were to search with winged speed; and the best Abilities for that were to be, *Two strong and NIMBLE Spirits.*
 As I presume the Author himself gave it: and so v. 866. speaking of the same Two Angels,
O friends, I hear the tread of nimble feet.

V. 796. *Seize fast, and hither bring.*] The Printer has made *Gabriel* give wrong Orders. They were then at the Eastern Gate, which they were just a leaving. The Direction was,
Seize fast, and THITHER bring.
Thither, to the opposite Side, the West; where the parting Squadrons would meet after their half

Circuits. And accordingly, they brought *Satan thither* to the Western Point, v. 862.

V. 810. *Him thus intent Ithuriel with his Spear.*] *Ithuriel* here finds a Toad in *Adam's* Bower; and so very presuming, as to sit close at *Eve's* Ear, while she lay asleep! This alone might discover him to be *Satan*, before he touch'd him with his Spear. For we know, the Bower was sacred and sequester'd to *Adam* and *Eve* only; IV. 703.

Other Creature there,
Beast, Bird, Insect or Worm, durst enter none.
 This the Two Angels could not be ignorant of: and therefore why may not I add one Verse to *Milton*, as well as his Editor add so many: especially, since I do not do it, as He did, clandestinely:
Him

PARADISE LOST IV. 137
 810 Him thus intent *Ithuriel* with his Spear,
 Touch'd lightly: for no falsehood can endure
 Touch of Celestial Temper, but returns *Armour*
 Of force to its own likeness. Up he starts
 Discover'd and surpris'd: as when a spark
 815 Lights on a heap of nitrous Powder laid,
 Fit for the *Tun*, some Magazine to store *Gun*,
 Against a rumord War; the smutty grain
 With sudden blaze diffus'd, inflames the Air:
 So started up in his own shape the Fiend.
 820 Back stept those two fair Angels, half amaz'd
 So sudden to behold the grisly King;
 Yet thus, unmov'd with fear, accost him soon:
 Which of those rebel Spirits adjudg'd to Hell
 Com'st thou, escap'd thy prison? and transform'd
 825 Why far'st thou like an enemy in wait,
 Here watching at the head of these that sleep?
 Know ye not then, said *Satan* fill'd with scorn,
 Know ye not Me? ye knew me once no Mate
 For You, there sitting where ye durst not soare.
 830 Not to know Me argues your selves unknown,
 The lowest of your throng: or if ye know,
 810 *With his Spear,*
Knowing no real Toad durst there intrude,
Touch'd lightly.

Him thus intent Ithuriel with his Spear,
 KNOWING NO REAL TOAD DURST THERE IN-
 TRUDE,
 Touch'd lightly.

V. 811. *Can endure Touch of Celestial Temper.*] The Language here seems to be defective: *Temper* alone cannot support it, without some Substance, that is of such Temper. So I. 285. *Satan's* Shield was of *Ethereal Temper*; and VI. 322. *Michael's* Sword was Heavenly Temper'd. In like manner, here he must be suppos'd to have given it,
 ARMS of Celestial Temper;
 Or, Touch of Celestial ARMOUR.

V. 815. *Of nitrous Powder laid, Fit for the Tun.*]

Why
 I presume, they do not barrel up Gunpowder in such large Vessels as *Tuns*; but in smaller, and more expedite for Service. If the Fact be so; no doubt the Poet gave it,
 Fit for the GUN.

Nay *Gun*, being the final Use of Powder, seems to be the fitter Word, though Powder may be in some Cases even *Tun'd* up, and not Barrel'd.

V. 821. *To behold the grisly King.*] There's no harm in adding his Kingdom, which the Poet would scarce omit:

So sudden to behold HELL's grisly King.
 As below, v. 871. *Who by his gate*
And fierce demeanour seems the Prince of Hell.

T

V. 839;

- Why ask ye, and superfluous begin
Your message, like to end as much in vain?
To whom thus Zephon, answering scorn with scorn:
835 Think not, revolted Spirit, thy shape the same;
Or undiminish'd brightness, to be known, brightness undiminish'd
As when thou stood'st in Heav'n upright and pure:
That Glory then, when Thou no more wast good,
Departed from thee: [and] Thou resembl'st now
840 Thy sin and place of doom, obscure and foul.
But come; for Thou, besure, shalt give account
To Him who sent us, whose charge is to keep
This place inviolate, and These from harm.
So spake the Cherub; and his grave rebuke,
845 Severe in youthful Beauty, added grace
Invincible: abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pin'd
His loss: but chiefly to find here observ'd
850 His lustre visibly impair'd; yet seem'd
Undaunted. If I must contend; said He,
Best with the Best, the Sender not the Sent,
Or All at once: more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
855 Will save us trial, what the least can do

Single

V. 839. Departed from thee and thou.] Though our Author took a peculiar Liberty, from the Greeks and Latins, of throwing out the final Vowels, when the sequent Word began with another Vowel; which gave him an Easiness and Freedom in his Blank Verse, equal, if not superior, to Prose it, self; yet he would not strike the Vowels of *Thee* out here, to injure the very Thought without the least necessity. And therefore he did not so dictate, but gave it thus;
Departed from thee: Thou resembl'st now.

V. 143. This place inviolate.] The Author gave it.
This place INVIO-LATE, and These from harm.
The Printer chang'd it to the more frequent Word; and yet *Inviolat* was used before, both

in Verse and Prose. *Inviolat*, *Inviolatum*, which is not violated: *Inviolabile*, *Inviolabiles*, which must not, can not be violated. The First was Gabriel's Charge: the Latter solely depends from the Almighty's Creation of it. If it had been made *Inviolabile*, there had been no need of Angels to keep it so.

V. 845. Severe in youthful Beauty, added Grace *Invincible*.] If Grace be from the Author's Direction, it should have been, *Added grace* to youthful Beauty, made Zephon look lovelier in Youth by that Manly-rebuke: as

Gratior & pulchro veniens in corpore virtus.
But the Poet's Notion did not terminate in Zephon, but penetrated to Satan. He gave it,

And his grave rebuke
Severe

- Single against *Thee*, wicked and thence weak.
The Fiend reply'd not, overcome with rage;
* But like a proud Steed rein'd, went haughty on,
Champing his iron curb: to strive or fly
860 He held in vain: awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western Point, where those half rounding guards
Just met, and closing stood in Squadron join'd
Awaiting next command. To whom their Chief
865 Gabriel from the Front thus call'd aloud:
O Friends, I hear the tread of nimble feet
Hasting this way; and now by glimps discern
Ithuriel and Zephon through the shade:
And with them comes a third of Regal port,
870 But faded splendor wan; who by his gate
And fierce demeanour seems the Prince of Hell,
Not likely to part hence without contest.
Stand firm: for in his look defiance lours.
He scarce had ended, when those two approach'd;
875 And brief related whom they brought, where found,
How busied, in what form and posture couch'd.
To whom with stern regard thus Gabriel spake:
Why hast thou, Satan, broke the bounds prescrib'd
* But haughtily stalk'd on, like a proud Steed

To

Severe in youthful Beauty, HAD A FORCE
Invincible. No doubt, but *Invincible* accommodates better with Force than with Grace: and the following Word *Awful* goodness, not *Winning* grace confirms the Emendation: and *Virtue* in her shape, not *Beauty*: *Virtue's* shape, when she can be seen, celebrated by Plato and Cicero. And Satan at the Sight of her pin'd for her loss, that he had forsaken her:
Virtutem videant, intrascentique relicta.

V. 856. Single against *Thee*, wicked and thence weak.] *Thee* should be emphatical, and in the *letus* of the measure, but is here quite sunk. I am persuaded, He gave it with his wonted Privilege,
Single against *Thee*, first wicked, and thence weak,

V. 865. Went haughty on, Champing his iron curb.] The Sentence here, being inverted against Natural Order, makes at first view, that Satan himself went champing his Curb. Rather thus;
But HAUGHTILY STALK'D on, like a proud Steed
Champing his iron Curb.
We can easily spare *Rein'd*; for if the Steed had his Curb to champ, his *Reining* is already suppos'd.

V. 865. Gabriel from the Front.] A Word is drop'd here out of the Verse: for Gabriel is but of two Syllables. I believe He gave it.
Gabriel from th' other Front.
He speaks to Uzziel and His Party, that had wheel'd Southward, v. 782.

T 2

V. 879

To thy *transgressions*? and disturb'd the charge *transcursions*,
 880 Of others, who approve not to transgress
 By thy example? but have pow'r and right
 To question thy bold entrance on this place;
 Imploy'd it seems to violate sleep, and those
 Whose dwelling God hath planted here in bliss.
 885 To whom thus *Satan*, with contemptuous brow:
Gabriel, thou had'st in Heav'n th' esteem of Wife,
 And such I held thee; but this question ask'd
 Puts me in doubt. Lives there who loves his Pain?
 Who would not, finding way, break loose from Hell,
 890 Tho' thither doom'd? Thou would'st thy self, no doubt,
 And boldly venture to whatever place
 Farthest from pain; where thou might'st hope to change
 Torment *with* ease, and soonest recompense *for*
 Dole with delight; which in this place I sought.
 895 To Thee no reason, who know'st only good;
 But evil hast not try'd: and wilt object *wilt thou*
 His will who bound us? let him surer bar *bounds*
 His Iron Gates, if he intends our stay
 In that dark durance. Thus much what was ask'd.
 900 The rest is true; they found me where they say:
 But that implies not violence or harm.
 Thus he in scorn: the warlike Angel mov'd,
 Disdainfully half smiling thus reply'd:
 O loss of one in Heav'n to judge of Wife!
 905 Since *Satan* fell, whom Folly overthrew:
 And now returns him, from his prison scap'd,
 Gravely in doubt; whether to hold them wise

Or

V. 879. The bounds prescrib'd To thy Transgressions. Poor Poet; in subjection to a faucy Editor, and an ignorant Printer! Thou never thought'st, that any bounds could be set to *Satan's Transgressions*. He, though bounded never so, transgress'd in his own Mind and Thoughts, every moment of his Being; *non vitiosus, sed vitium ipsum*. But the true Reading is easily retriev'd, *Broke the bounds prescrib'd To thy TRANSCURSIONS*.

Hell was his Prison, which he was not to go out of, *Transcurrere*, as the Almighty says, III. 21. *Our Adversary, whom no Bounds Prescrib'd, no Bars of Hell can hold.* And take notice, that *Transgress* in its right meaning comes again in the very next Line, a plain Proof, that *Transgressions* is wrong here.

V. 887. But this question ask'd Puts me in doubt. Homer:

Or not, who ask what boldness brought him hither
 Unlicenc'd from his bounds in Hell prescrib'd.
 910 So wise he judges it, to fly from pain
 However, and to scape his punishment.
 So judge thou still, presumptuous; till the wrath,
 Which thou incurr'st by flying, meet thy flight
 Sev'nfold, and scourge that Wisdom back to Hell;
 915 Which taught thee yet no better, That no pain
 Can equal Anger infinite provok'd.
 But wherefore Thou Alone? wherefore with Thee
 Came not all Hell broke loose? is Pain to Them
 Less pain, less to be fled? or Thou than They
 920 Less hardy to endure? courageous Chief,
 The first in flight from pain; had'st thou alledg'd
 To thy deserted host this cause of flight,
 Thou surely had'st not come sole fugitive.
 To which the Fiend thus answer'd, frowning stern:
 925 Not that I less endure, or shrink from pain,
 Insulting Angel: well thou know'st I stood
 Thy fiercest; when in battel to thy Aid
 The blasting vollied Thunder made all speed,
 And seconded thy else not dreaded Spear.
 930 But still thy words at random, as before,
 Argue thy inexperience what behoves,
 From hard affairs and ill successes past,
 A faithful Leader; not to hazard all
 Through ways of danger by Himself untry'd.
 935 I therefore, I Alone first undertook
 To wing the desolate Abyss, and spie

This

Homer: *Thou seem'd'st a wise man formerly, Now d'arest thou fight Fabius.*

V. 897. His will who bound us. Bound us, must come from Bind, contrary to the present Idea: if from Bound, as no doubt it should do, then it should be Bounded. The Author gave it, *His will, who BOUNDS us.*

V. 927. Thou know'st I stood Thy fiercest. What does THY here? *Thy fiercest*, that must be Onset, Attack, Rage, &c. But that's nothing to the present purpose. *Satan* had been twitted, that he fled from Pain: to which he answers, *Insulting Angel: well thou know'st I stood Thy fiercest: that is, the fiercest Pain, as I, 336, Or the fierce Pains not feel.*

- 142 This new created World, whereof in Hell
Fame is not silent; here in hope to find
Better abode, and my afflicted Powers
940 To settle here on Earth, or in mid Air:
Though for possession put to try once more,
What Thou and thy gay Legions dare against;
Whose easier business were to serve their Lord
High up in Heav'n; with Songs to hymn his Throne;
945 And *practis'd* distances to cringe, not fight. *practise Discipline,*
To whom the warrior Angel soon reply'd:
To say and straight unsay, pretending first
Wise to fly pain, professing next the Spy,
Argues no Leader, but a Liar trac'd.
950 *Satan!* and couldst thou *Faithful* add? O name,
O sacred name of Faithfulness profan'd!
Faithful to whom? to thy rebellious crew?
Army of Fiends, fit body to fit head.
Was this Your Discipline, and faith engag'd,
955 Your military obedience; to dissolve
Allegiance to th' acknowledg'd Pow'r supreme?
And thou, fly Hypocrit, who now wouldst seem
Patron of liberty; who more than Thou
Once fawn'd and cring'd and servilely ador'd
960 Heav'n's awful Monarch? wherefore, but in hope
To dispossess him, and thy self to reign?

But

V. 945. *And practis'd Distances to cringe, not fight.* This was Satan's Taunt once before to Abdiel, VI. 167.

Ministring Spirits, train'd up in Feast and Song,
Such hast thou arm'd, the Minstrelsie of Heav'n.
But surely Satan has not the Privilege, as Caliban in *Shakespeare*, to use new Phrase and Diction unknown to all others. To hymn *practis'd* distances? So all Editions have it; but that is Nonsense outrageous: the Printer must take one share of the blame; and suffer us to read it *Practise*; To hymn and to *practise*. 'Tis a rule indeed in Ceremony, To know one Distance, But to *practise* Distances is still a *Caliban* Style: especially where Fighting is

concern'd. To *practise* them there, is not in order to Fight but to Retreat. Must the Author plead Guilty, and we be forc'd to mend it, without considering him?

And practise GESTURES, how to cringe, not fight.
No, no: *qui nil molitur ineptè*, he gave it right; and the Printer mistook it:

And PRACTISE DISCIPLINE, to cringe, not fight.
This biting Word of Satan's is thus retaliated by Gabriel, v. 954.

Army of Fiends, fit body to fit head;
Was this Your Discipline?
Which alone establishes the Emendation.

V. 973

- But mark what I aread thee now: Avail,
Flie thither whence thou fledst. If from this hour
Within these hallow'd limits thou appear,
965 Back to th' infernal Pit I drag thee chain'd,
And seal thee; so as henceforth nor to scorn
The facil gates of Hell too slightly barr'd.
So threatn'd He; but *Satan* to no threats
Gave heed, but waxing more in rage reply'd:
970 Then, when I am thy Captive, talk of chains,
Proud Limitary Cherub; but ere then
Far heavier load thy self expect to feel
From my prevailing arm: though Heaven's King
Ride on thy wings; and Thou, with thy Compeers,
975 Us'd to the yoke draw'st his triumphant wheels
In progress through the road of Heav'n star-pav'd.
While thus he spake; th' Angelic Squadron bright
Turn'd fiery Red, sharpening in mooned horns
Their Phalanx; and began to hem him round
980 With ported Spears, as thick as when a field
Of *Ceres* ripe for harvest waving bends
Her bearded Grove of ears, which way the wind
Sways them: [*the careful Plowman doubting stands,*
Lest on the threshing floor his hopeful sheaves
985 *Prove chaff.*] On th' other side *Satan* alarm'd
Collecting all his might dilated stood,

Like

V. 971. *Proud Limitary Cherub.* If *Limitary* be, as it is, a diminishing Word, implying that he had no Royal Provinces assign'd him, but some Offices inferiour; and so the Word *Cherub* (spoken in Contempt; for Gabriel was a *Stragh* of the highest Order) it would be a fitter Expression, as the Author seems to have given it,
Poor Limitary Cherub.

V. 983. *The careful Plowman doubting stands.*
Join the two pieces of Verse together:

Which way the Wind
Sways them. On th' other side Satan alarm'd.
The pragmatical Editor inserted the Two between;

which clearly betray whose Manufacture they are. The moon'd Phalanx with ported Spears is justly compar'd to a Crop of ripe Wheat, which way'd with a gentle Wind bend all their Heads the same way. The Editor deserts the notion, and from a salutary Gale of Wind, *Nutrunt auræ*, he passes to a Tempest, and frightens the Husbandman with the loss of all his Grain. What an Injury is this to the prior Comparison? What are Sheaves bound up in a Barn to the Phalanx, that hem'd *Satan*? where's the least Similitude? Besides, to suppose a Storm in the Field of Corn, implies that the Angels were in a ruffle and hurry about *Satan*, not in regular and military Order.

V. 987

PARADISE LOST IV.

144

Like Teneriff or Atlas, unremov'd:
His Stature reach'd the Sky, and on his Crest
Sat Horror plum'd; nor wanted in his grasp
990 What seem'd both Spear and Shield. Now dreadful deeds
Might have ensu'd: not only Paradise
In this commotion, but the Starry Cope
Of Heav'n perhaps, or all the Elements
At least, had gone to wrack, disturb'd and torn
995 With violence of this conflict; had not soon
Th' Eternal, to prevent such horrid fray,
Hung forth in Heav'n his golden Scales, yet seen
Betwixt Astraea and the Scorpion sign,
Whercin all things created first he weigh'd,
1000 The pendulous round Earth with balanc'd Air,
In counterpoise; now ponders all events,
Battels and Realms: in these He put two weights
The sequel each of Parting and of Fight;
The latter quick up flew, and kick'd the beam.
1005 Which Gabriel spying, thus bespake the Fiend:
Satan, I know Thy strength, and thou know'st Mine;
Neither our own, but giv'n: what folly then
To boast what Arms can do? since thine no more Strength thine's
Than

V. 987. Like Teneriff or Atlas, unremov'd.] So Aeneas in Virgil is compar'd to the greatest Mountains:
Quantus Athos, aut quantus Eryx, aut ipse nivali
Vertice se attollens pater Apenninus ad auras.
But what is that Unremov'd? If it refers to Satan, it should be Unmov'd, not terrified: if to Atlas or Teneriff, who ever suppos'd, that they were sometimes Remov'd? I suspect, the Poet gave it,
Collecting all his might dilated stood,
Like Teneriff or Atlas, UNDISMAY'D.

V. 1002. All Events, Battels and Realms.] Realms are not Events; nor do Realms any way concern the present Occasion. To remove both Objections, we may suppose the Author gave it, Now ponders all Events, Battels and TRUCE.

This makes it pertinent; foretelling the Consequence of a Battel or a Truce between Gabriel and Satan.

V. 1003. The Sequel each of Parting and of Fight.] The two Weights, he says, were each of them the Sequel. That's hard, to make that the Sequel of Fight, which came before it and prevented it. 'Tis true, the Weights did foreshew the Sequel, the Issue of the Fight; but to make Themselfes the Sequel, Sense and Language will not permit. I believe the Author gave it,
The SIGNAL each of Parting and of Fight.
The Ascending Weight, Satan's, was the Signal to Him of Defeat; the Descending, Gabriel's, the Signal to Him of Victory.

V. 1008. To boast what Arms can do.] 'Tis certain, Arms can do nothing here: the following

PARADISE LOST IV.

145

Than Heav'n permits; nor mine, though doubl'd now
1010 To trample thee as mire. For proof look up,
And read thy Lot in yon celestial Sign;
Where thou art weigh'd, and shown how light, how weak,
If thou resist. The Fiend look'd up, and knew
His mounted scale aloft: nor more; but fled
1015 Murm'ring, and with him fled the shades of night.

ing Words forbid them. My Arms doubl'd now? What, fight in double Armour? no, the Elements themselves would have gone to rack, v. 993; whole Planets, Jupiter and all his Satellites, thrown at one anothers Heads. Some may think the Poet gave it,
To boast what ARM can do;
From Satan's own Threat, v. 973.
Far heavier load thy self expect to feel
From my prevailing ARM.

But to say, My Arm is now doubled, is a little shocking; especially, when it's added, To trample thee as mire; which is the work of the Foot, not of the Arm. The Author must have given it, from the Sentence preceding,
Satan, I know thy Strength,
What folly then
To boast what STRENGTH can do? since THINE'S
no more
Than Heav'n permits, nor mine.

U

PARA-

PARADISE LOST,

BOOK V.

NOW Morn her rosy steps in th' Eastern Clime
 Advancing, sow'd the earth with *Orient Pearl*; *rosid*
 When *Adam* wak'd, so custom'd: for his sleep
 Was airy light from pure digestion bred,
 And temperate vapors bland; which th' *only* sound. *early*
 * *Of leaves, and fuming rills, Aurora's fan,*
 Lightly *dispers'd*, and the shrill *Matin Song* *dispell'd*,
 Of Birds on every bough. So much the more
 His wonder was to find unwaken'd *Eve*
 10 With Tresses discompos'd, and glowing Cheek
 As through unquiet rest. He on his side
 Leaning half rais'd, with looks of cordial Love
 Hung over her enamor'd, and beheld
 Beauty, which whether waking or asleep,
 15 Shot forth peculiar Graces: then with voice
 Mild as when *Zephyrus* on *Flora* breaths,
 Her Hand soft-touching, whisper'd thus: Awake
 My fairest, my espous'd, my latest found,
 Heav'n's last best gift, my ever new delight;
 * *Of Leavs, Aurora's Fan, and murm'ring Rills*

Awake:

V. 2. Sow'd the Earth with Orient Pearl.] *O-*
rient Pearl or Gems have no place in Heaven or
 Paradise. The Word is but a Relative to Us *Wes-*
tern Europeans. It cannot be us'd in the Coun-
 try, where those very Pearls are found: That has
 other Regions, still more Eastern. No Land is
 absolutely, or to it self, *Oriental*. We have the
 Word twice or thrice before, and have clear'd
 the Author from it; who here gave it, *Roscid*
Pearl, Rosida Pruna: but the Editor was a cove-

tous Carl, and would have his Pearls of the
 highest Price.

V. 5. Which th' only sound. *Of Leaves and fu-*
ming rills.] Which the only sound is strange Diction;
 for Which only the sound. But even That will not
 do; for the *Shrill Song of the Birds* had more than
 half the share. But then, what's that which fol-
 lows, *The sound of fuming Rills*? I never observ'd
 that the Fumes, Streams, Exhalations of Rills or
 Rivers,

20 Awake: the morning shines, and the fresh field
 Calls us; we lose the prime, to mark how spring
 Our tended Plants, how blows the Citron Grove;
 What drops the Myrrh, and what the balmy Reed;
 How nature paints her colour; how the Bee
 25 Sits on the Bloom extracting liquid *sweet*. *sweets.*
 Such whisp'ring wak'd her, but with startled eye
 On *Adam*; whom embracing, thus she spake:
 O Sole, in whom my thoughts find all repose,
 My Glory, my Perfection, glad I see
 30 Thy Face and Morn return'd: for I this night
 (Such Night till this I never pass'd) have dream'd,
 If dream'd; not as I oft am wont of Thee,
 Works of day pass'd, or morrow's next design;
 But of offense and trouble, which my mind
 35 Knew never till this irksome night. Methought
 Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine. It said,
 Why sleepest thou *Eve*? now is the pleasant time,
 The cool, the silent; save where silence yields
 40 To the night-warbling Bird, that now awake
 Tunes sweetest his love-labour'd song; now reigns
 Full-orb'd the Moon, and with more pleasant light
 Shadowy sets off the face of things; in vain,
 If none regard. Heav'n wakes with all his Eyes;
 45 Whom to behold but Thee, Nature's desire,
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze?

I

Rivers, which only appear in a Calm, made a
 sound. The Poet gave it,

Which th' EARLY Sound

Of *Leavs, and murm'ring Rills*.
 The early sound of *Leavs*, made by the Morning
 Breeze rais'd by the Sun. *Rills* indeed murmur
 all Night and Day: but here they are in the No-
 minative Case; not the Sound of Rills: for the
 Epithet *Murmuring* implies the Sound. Better there-
 fore a little inverted,

Which th' early Sound

Of *Leavs, Aurora's Fan, and murm'ring Rills*.
 The *Leavs*, being *Aurora's Fan*, confess they
 sound Early; or else they could not be *Hers*.
 VIII. 263.

And liquid lapse of murm'ring Streams.

V. 7. Lightly dispers'd.] The Author, as I
 suspect, gave it *DISPELL'D*. *Dispell* *steps*, rather
 than *Disperse* it.

U 2

V. 79.

I rose as at thy call, but found thee not: I rose, and found thee not.
To find thee I directed then my walk; but found thee not.
50 And on, methought, alone I pass'd thro' ways
That brought me on a sudden to the Tree
Of interdicted Knowledge: Fair it seem'd,
Much fairer to my Fancy than by day:
And as I wondring look'd, beside it stood
55 One shap'd and wing'd like one of those from Heav'n
By Us oft seen; his dewy locks distill'd
Ambrosia; on that Tree He also gaz'd:
And, O fair Plant, said he, with fruit furcharg'd,
Deigns none to ease thy load, and taste thy sweet?
60 Nor God, nor Man? is Knowledge so despis'd?
Or Envy' or what reserve forbids to taste?
Forbid who will, none shall from Me with-hold
Longer thy offer'd good: why else set here?
This said, he paus'd not, but with vent'rous Arm
65 He pluck'd, he tasted: Me damp horror chill'd
At such bold words vouch'd with a deed so bold:
But He thus overjoy'd, O Fruit Divine,
Sweet of thy self, but much more sweet thus crop'd
Forbidden here, it seems, as only fit
70 For Gods, yet able to make Gods of Men:
And why not Gods of Men? since good the more
Communicated, more abundant grows,
The Author not impair'd, but honour'd more:
Here, happy Creature, fair Angelic Eve,
75 Partake Thou also: happy though thou art,
Happier thou may'st be, worthier canst not be:
Taste this, and be henceforth among the Gods
Thy self a Goddess; not to Earth confin'd,
* But sometimes in the Air, as we, sometimes
* But sometimes range in Air, sometimes, as we,

Ascend

V. 79. But sometimes in the Air, as we, sometimes. Rather thus;

But sometimes RANGE in Air, sometimes, as we, Ascend to Heav'n.

80 Ascend to Heav'n, by merit thine; and see
What life the Gods live there, and such live Thou.
So saying, He drew nigh; and to me held,
Ev'n to my mouth of that same fruit held part
Which he had pluck'd: the pleasant savoury smell
85 So quicken'd appetite; that I, methought,
Could not but taste. Forthwith up to the Clouds
With Him I flew; and underneath beheld
The Earth outstretch'd immense, a prospect wide
And various; wond'ring at my flight and change
90 To this high exaltation: suddenly
My guide was gone, and I methought sunk down,
And fell asleep: but O how glad I wak'd
To find this but a Dream! Thus Eve her Night
Related, and thus Adam answer'd sad:
95 Best Image of my self and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally: nor can I like
This uncouth dream, of Evil sprung I fear.
Yet Evil whence? in Thee can harbour none,
100 Created pure. But know that in the Soul
Are many lesser Faculties that serve
Reason as chief: among these Fancy next
Her office holds: of all external things
Which the five watchful Senses represent,
105 She forms Imaginations, airy shapes;
Which Reason joining or disjoining, frames
All what we affirm, or what deny, and call
Our knowledge or opinion: then retires
Into her private Cell, when Nature rests.
110 Oft in her absence mimic Fancy wakes
To imitate Her; but misjoining shapes,
Wild work produces oft, and most in dreams,

Ill

V. 112. Wild work produces oft, and most in dreams. And therefore I have no Note on a hundred Verses successive. Which, as other such, I would be

150 PARADISE LOST V.

Ill matching words and deeds long past or late.
Some such resemblances methinks I find
115 Of our last Evening's talk in this thy dream;
But with addition strange. Yet be not sad,
Evil into the mind of God or Man
May come and go, so unprov'd; and leave
No spot or blame behind: Which gives me hope,
120 That what in sleep thou did'st abhor to dream,
Waking thou never wilt consent to do.
Be not dishearten'd then; nor cloud those looks,
That wont to be more chearful and serene,
Than when fair Morning first smiles on the World:
125 And let us to our fresh employments rise
Among the Groves, the Fountains; and the Flours
That open now their choicest bosom'd smells,
Reserv'd from night and kept for Thee in store.
So cheer'd he His fair Spouse, and she was cheer'd;
130 But silently a gentle tear let fall
From either eye, and wip'd them with her hair:
Two other precious drops that ready stood,
Each in their Crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse,
135 And pious awe that fear'd to have offended.
So all was clear'd; and to the Field they haste:
But first from under shady arborous roof,
Soon as they forth were come to open sight
Of day-spring and the Sun, who scarce up risen
140 With wheels yet hov'ring o'er the Ocean brim,

Arbour's

Lamp
Shot

be understood to approve, as wrought up to the highest Perfection. But here, why *Moss*, to contradict the Sentence before? *Reason*, when *Nature* rests (what's that but Sleep?) retires into her private Cell. Then *Fancy* awakes, and pretends to imitate *Reason*. Well express'd and imagin'd; but then this is not *most* in Dreams, but *solely* in Dreams. He must give it therefore, *Wild work produces often in our Dreams*.

V. 140. With Wheels yet hov'ring o'er the Ocean

Drum.] Who can blame *Wheels*, when both old and new Poets figure the Sun riding in a Chariot? but yet an Author should be consistent with himself. *Milton* in the rest of his Book considers the Sun philosophically, as a Globe of Light, sometimes as the Center of his System, sometimes as a Planet moving round our Earth. Better therefore to adhere to his settled Notion and *Stile*, and say here,

With LAMP yet hov'ring o'er the Ocean brim.

As V. 11. 370. First in his East the glorious Lamp was seen.

V. 159.

PARADISE LOST V.

151

Shot parallel to th' earth his dewy ray,
Discov'ring in wide Landskip all the East
Of Paradise and Eden's happy Plains;
Lowly they bow'd adoring, and began
145 Their Oraisons, each Morning duly paid
In various stile: for neither various stile
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounc'd or sung
Unmeditated; such prompt Eloquence
150 Flow'd from their lips, in Prose or numerous Verse,
More tunable than needed Lute or Harp
To add more sweetness; and they thus began:
ADAM. These are Thy glorious works, Parent of good,
Almighty, Thine this universal Frame,
155 Thus wondrous fair; Thy self how wondrous then!
Unspeakable, who sit'st above these Heav'ns
To Us invisible or dimly seen
In these thy lowest works: yet these declare
* Thy goodness beyond thought, and Power Divine.
EVE. Speak Ye who best can tell, Ye Sons of light,
161 Angels; for Ye behold him, and with songs
And choral symphonies, Day without Night,
Circle his Throne rejoicing: Ye in Heav'n;
On Earth join all Ye Creatures to extoll
165 Him first, Him last, Him midst, and without end.
ADAM. Fairest of Stars, last in the train of Night,
If better Thou belong not to the dawn,
* Thy Goodness, Wisdom, Power, alike Divine.

Sure

V. 159. *Thy goodness beyond thought*.] Our Poet, when he speaks of *Adam* and *Eve*, of their various *Stile*, and *holy Rapture*, and *prompt Eloquence* flowing from their Lips, prepares us to expect the following Prayer, as a Masterpiece in all those Characters. He has not deceiv'd us: but yet some Slips from Himself, and more from his Printer require our Animadversion. In this Verse, here's only God's *Goodness* and *Power* mention'd; his chief Attribute in the Creation quite

drop'd. Would it not have been better thus? *Thy Goodness, Wisdom, Power, ALIKE Divine*.

V. 164. *Ye in Heav'n; On Earth join all Ye Creatures*.] *Join* is not here in the Imperative Mood; as if he bid the Angels do so: no it is Declarative that they did so, *Ye with Songs Circle his Throne*. Therefore the Poet gave it, *On Earth join all Ye Creatures*. He and *Eve* were of that Number.

V. 172.

- Sure pledge of day, that crown'd the smiling Morn
 With thy bright Circlet; praise him in thy Sphere
 170 While day arises, that sweet hour of Prime.
 EVE. Thou Sun, of this great World both Eye and Soul,
 Acknowledge Him thy Greater, sound his praise *Creator,*
 In thy eternal course; both when thou climb'st, *diurnal*
 And when high Noon hast gain'd, and when thou fall'st.
 ADAM. * Moon, that now meet'st the orient Sun, now fly'st,
 176 With the fix'd Stars, fix'd in their Orb that flies,
 And Ye five other wand'ring Fires that move *four*
 In mystic Dance not without Song, resound
 His praise, who out of Darkness call'd up Light.
 EVE. Air, and Ye Elements, the eldest birth
 181 Of nature's Womb, that in quaternion run
 Perpetual Circle, multiform; and mix
 And nourish all things; let your ceaseless change
 Vary to our great Maker still new praise.
 ADAM. Ye Mists and Exhalations, that now rise
 186 From Hill or steaming Lake, dusky or grey,
 Till the Sun paint your fleecy skirts with Gold;
 * Thou, Moon, that monthly meet'st and fly'st the Sun;
 And Ye, Fix'd Stars; fix'd in your Orb that moves,

In

V. 172. Acknowledge him thy Greater.] *Thy Greater?* that's a poor low Acknowledgement indeed; that our Sun should confess God Almighty, that made Him and Millions of Fix'd Stars, Suns all equal to him, to be Greater than He. I'll vindicate the Poet from this Blemish; who certainly gave it,

Acknowledge him CREATOR, sound his praise.
 As VII. 259.

God and his works, Creator him, they sung.

V. 173. In thy eternal Course.] A vile Mistake this, of either Printer or Editor; which is always more dangerous, the nearer it comes to tolerable Sense. Under that Screen it lurks undiscover'd; while bare open Nonsense is visible to the blindest Reader. Our Author gave it,

In thy DIURNAL Course.
 This is prov'd from the following Line; where his Course is defin'd by Morning, Noon, and Sun-

set. So X. 1069. speaking of this Sun,
 Ere this diurnal Star Leave cold the Night.

V. 175. Moon, that now meet'st the orient Sun, now fly'st.] This and the following Verse betray a little Negligence. The Word *orient* adds nothing to the Thought. The Sun is every Moment *orient* to some Place or other, in all his Planets, that wheel round on their Centers. And Moon with the fix'd Stars is unphilosophical; as if They were but an Appendage of the Moon, who are in Magnitude and Dignity a million times above her. Rather thus;

Thou, Moon, that monthly meet'st and fly'st the Sun,
 And Ye, fix'd Stars; fix'd in your Orb that moves.

V. 177. And Ye five other wand'ring Fires.] He must give it, And Ye four other wand'ring Stars. He had already nam'd Sun, Moon, and Venus; and there are but four Planets more.

V. 195.

- In honour to the World's great Author rise,
 Whether to deck with Clouds th' uncolour'd Sky,
 190 Or wet the thirsty Earth with falling shows,
 Rising or falling still advance his praise.
 EVE. His praise, Ye Winds that from four Quarters blow,
 Breath soft or loud; and wave your tops, ye Pines,
 With every Plant, in sign of Worship wave.
 ADAM. Fountains, and ye that warble, as ye flow, *Rills*
 196 Melodious murmurs, warbling tune his praise.
 EVE. Join voices all Ye living Souls, Ye Birds,
 That singing up to Heaven-Gate ascend, *soaring Heavenward*
 Bear on your wings and in your notes his praise.
 ADAM. * Ye that in waters glide, and Ye that walk
 201 The Earth, and stately tread, or lowly creep;
 Witness if I be silent, Morn or Even, *we*
 To Hill or Valley, Fountain or fresh shade
 Made vocal by my Song, and taught His praise. *our*
 EVE. Hail universal Lord, be bounteous still
 206 To give us only Good: and if the Night
 Have gathered ought of Evil or conceal'd,
 * Beasts, that these Groves frequent, both Ye that walk
 With stately tread, and Ye that lowly creep;

Disperse

V. 195. Fountains, and ye that warble, as ye flow.] Better thus, as the Poet must have given it;
 Fountains and RILLS that warble, as ye flow.

V. 198. Ye Birds, That singing up to Heaven Gate ascend.] The Sky Lark sings as she ascends; perhaps no other Bird. But to ascend to Heaven Gate, which Milton always places above the Sphere of Fix'd Stars, is outstretch'd beyond Possibility. He gave it thus;

That SOARING up to HEAVENWARD ascend.
 Fairfax in Tasso, XIV. 9.
 But to increase by Love and great desire
 To Heavenward, this blessed Place behold.

V. 200. Ye that in Waters glide, witness if I be silent.] How could the Fish in Seas and Rivers, be Witnesses to Adam's Hymn here in Paradise? This is an Oversight; and the Distich may be reform'd thus;

Beasts, that these Groves frequent, both Ye that walk

With stately tread, and Ye that lowly creep.

V. 202. Witness if I be silent -- Made vocal by my Song.] He had forgot, that both Adam and Eve shar'd in this Hymn: as v. 144.

Lowly they bow'd adoring, and began
 THEIR ORATIONS -- and THEY thus began.

Therefore we must alter it thus;

Witness if we be silent, and,
 Made vocal by OUR Song.

Nay the whole Hymn, like most of Virgil's Eclogues, naturally divides it self into Parts Interlocutory; and I have presum'd to put it so, though not warranted by any Edition. It cannot displease, that I have given the Mother of Mankind her Share in this fine Piece, and not let her stand mute, a Hearer only.

V. 206. Be bounteous still To give us only Good.] He had his Thought on that celebrated Prayer in Plato,

X

Ziv

Disperse it, as now light dispels the dark.
 So pray'd they innocent; and to their thoughts
 210 Firm peace recover'd soon and wonted calm;
 On to their morning's rural work they haste
 Among sweet dews and flours: where any row
 Of Fruit-trees over-woody reach'd too far
 Their pamp'ring boughs, * and needed hands to check
 215 Fruitless embraces: or they led the Vine *The fruitless branches: lead*
 To wed her Elm; the spous'd about him twines
 Her marriageable arms, and with her brings *arms lascivious,*
 Her dow'r th' adopted Clusters, to adorn
 His barren leaves. Them thus employ'd beheld
 220 With pity Heav'n's high King, and to him call'd
 Raphael, the sociable Spirit, that deign'd *social since deign'd*
 To travel with Tobias, and secur'd
 His marriage with the sev'ntimes wedded Maid.
 Raphael, said He, thou hear'st what stir, *on Earth from Hell*
 225 Satan, from Hell scap'd through the darksome Gulf, *Satan escaping*
 Hath rais'd in Paradise; and how disturb'd
 This night the Human Pair: how He designs
 In Them at once to ruin all mankind.
 Go therefore, half this day as friend with friend
 230 Converse with Adam, in what bow'r or shade
 Thou find'st him from the heat of Noon retir'd,
 * with pruning hands they

Ζῆν βασιλῆα, τὰ μὲν ἔδωκε καὶ διχομήσεις καὶ ἀ-
 γάμους
 Ἄμμι δ' ἴδ'· τὰ δ' ἄλλ' ἐν τῇ διχομήσει ἀπὸ
 πυλῆς.

V. 210. Recover'd soon and wonted calm.] Ra-
 ther thus, continuing the Sentence;
 Firm peace RECOVERING soon and wonted calm,
 On to their Morning's rural work they haste.

V. 214. And needed hands to check Fruitless
 embraces.] This is a Monster of the Printer's Pro-
 duction: I can see whence he mistook his Em-
 braces; but the Words adjoining quite puzzle me.
 I suspect the Author gave it thus;

WITH PRUNING hands THEY check
 The fruitless BRANCHES: or they LEAD the Vine.
 Unless we put it, THEY check; the Sentence has
 no Exit, and no work is done in the overwoody
 Rows. Branches for Embraces: as Spenser, V. 11,
 11.

Like fruitless Branches, which the Hatchets slight
 Hath pruned from the native Tree, and cropped quite.

V. 217. Her marriageable arms.] Marriageable?
 capable of future Marriage? Why she was wed,
 spous'd already in the Verse before. And why her
 Arms more marriageable, than the rest of her
 Substance? One may suppose, He gave it MA-
 RIAGEABLE; that can twine and twist in any Situa-
 tion;

To respite his Day-labour with repast,
 Or with repose: and such discourse bring on,
 As may advise him of his happy state;
 235 Happiness in his pow'r left free to will,
 Left to his own free Will, his Will though free,
 Yet mutable: whence warn him to beware
 He swerve not too secure. Tell him withall
 His danger, and from whom: what enemy,
 240 Late fall'n himself from Heav'n, is plotting now
 The fall of others from like state of bliss:
 By violence? no; for That shall be withstood:
 But by deceit and lies. This let him know,
 Left wilfully transgressing He pretend
 245 Surprised, unadmonish'd, unforewarn'd.
 So spake th' Eternal Father; and fulfill'd
 All Justice: nor delaid the winged Saint
 After his charge receiv'd; but from among
 Thousand Celestial Ardors, where he stood
 250 Veil'd with his gorgeous wings, up springing light
 Flew through the midst of Heav'n: th' Angelic Quires
 On each hand parting, to his speed gave way
 Through all th' Empyreal road; till at the Gate
 Of Heav'n arriv'd, the Gate self-open'd wide
 255 On golden Hinges turning, as by work
 Divine the sov'rain Architect had fram'd.

From

tion. But that will not please. Among several
 ways of Alteration, this may be one:

She spous'd about him twines Her Arms LASCIVIOUS.

Spenser, speaking of the Ivy Tree, II. 12, 61.
 Low his lascivious Arms adown did creep.

V. 221. Raphael, the sociable Spirit, that deign'd.]
 This at first view looks, as if Raphael had travel'd
 with Tobias before the Date of this Action. Ra-
 ther thus;

Raphael the SOCIAL Spirit, that SINCE deign'd.
 As VIII. 429. Social Communication. Socialis, not
 Sociabilis.

V. 224. What stir, on Earth Hath rais'd in
 Paradise.] This is redundant and clogging. On
 Earth, and in Paradise. One of them does bet-
 ter than Both. Give it thus;

What stir, from Hell
 Satan escaping through the darksome Gulf,
 Hath rais'd in Paradise.

V. 234. As may advise him of his happy state.]
 Happy here falls short of the Poet's Notion. He
 must rather have given it,

As may advise him of his DUBIOUS State.
 Which the following Lines both suggest and re-
 quire.

156 PARADISE LOST V.
 From hence, no Cloud, or, to obstruct his sight, *or Star,*
Star interpos'd: however Small he sees, *Did interpose*:
 Not unconform to other shining Globes,
 260 Earth and the Gard'n of God, with Cedars crown'd
 Above all Hills. [*As when by night the Glafs*
Of Galileo, less assur'd, observes
Imagin'd Lands and Regions in the Moon:
Or Pilot from amidst the Cyclades
 265 Delos or Samos first appearing kens
A cloudy spot.] Down thither prone in flight *his*
 He speeds; and through the vast Ethereal Sky
 Sails between worlds and worlds with steady wing.
 [*Now on the polar winds, then with quick Fan*
 270 *Winnows the buxom Air; till within soar*
Of tow'ring Eagles, to' all the Fowls he seems
A Phoenix, gaz'd by all, as that sole Bird
When to enshrine his reliques in the Sun's
Bright Temple to Egyptian Thebes he flies.]
 275 At once on th' Eastern cliff of Paradise
 He lights, and * to his proper shape returns
 * in that nearer view appears.

V. 257. No Cloud, or, to obstruct his Sight, Star interpos'd.] A Cloud interpos'd would obstruct his Sight, as much as a Star: or else why is Cloud mention'd here at all? Let not then that be appropriated to One, which is common to Both. Give it thus:
 From hence no Cloud or Star, to' obstruct his Sight, Did interpose.

V. 261. As when by night the Glafs Of Galileo.] We have had Galileo's Glafs once before, l. 288. but the Editor either forgot that, or thought it would bear twice telling. But then he should have told it neatly, and not with his usual Absurdness. The Glafs, says he, observes: I thought, the Eye had done it through the Glafs. Observes imagin'd Lands; so he confounds two Opposites, Observation with Imagination. And what is the difference between Lands and Regions?

V. 264. Or Pilot from amidst the Cyclades.] He is no more fortunate in this second Comparison. Raphael with an Angel's Ken saw our Earth how

ever small; and not its whole Globe only, but distinctly the little Mount of Paradise. To this the Editor compares a Pilot's View; who thinks he sees an Island remote, rising from the Horizon; but doubtful, whether it may not be a Cloud. Is not Raphael much oblig'd to him, for this great Complement to his Eyesight? 'Tis pity, he did not huddle both Comparisons together, and lend the Angel Galileo's Glafs. Join the Tags of the Verse together.

Above all Hills, down thither prone his flight.
 267. Down thither in flight He speeds.] The Author gave it,
 Down thither prone his flight He speeds.

V. 269. Now on the polar winds, &c.] When our Editor once begins with his Similitudes, he knows not when to leave off; but still blunders on, through Sense or Nonsense. Milton said, Raphael sail'd between Worlds and Worlds, wisely steer'd through the vacuous Aether that lay between them. But the Editor, in Contradiction,

A

PARADISE LOST V. 157
 A Seraph wing'd. Six wings he wore, to shade
 His lineaments divine; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 280 With regal ornament; the middle pair
 Girt like a starry Zone his waste, and round
 Skirted his loins and thighs with downy Gold
 And colours dip'd in Heav'n; the third his feet
 Shadow'd from either heel with feather'd mail
 285 Sky-tinctur'd grain. * Like Maia's Son he stood,
 And shook his Plumes, that Heav'nly fragrance fill'd
 The circuit wide. Straight knew him all the Bands
 Of Angels under watch; and to his state,
 And to his message high in honour rise:
 290 For on some message high they guess'd him bound.
 Their glittering Tents he pass'd, and now is come
 Into the blissful field, through Groves of Myrrh,
 And flowering Odours, Cassia, Nard, and Balm; *Ambrosial*
 A Wilderness of Sweets: for Nature here
 295 Wanton'd as in her prime, and plaid at will
 Her Virgin Fancies, pouring forth more sweet,
 * With gracefull meen

Wild

tells us, He sail'd sometimes on the Polar winds; which Winds could not exist, but within those Worlds. And then, when he came so near the Earth, as Eagles use to soar, he took the Shape of a Phoenix; and three Verses are bestow'd on the Story of this Phoenix. But why that Shape, good Master Editor? Why, says he, to deceive all the Fowls, who look and gaze at him as a true one. Was that a Whim fit for an Archangel, sent from Heaven to Earth on so important a Commission? Is not this rare trifling? and among so many real Birds of grand Magnitude and fine Feather, could none content you but a Phoenix, a fictitious Nothing, that has no Being but in Tale and Fable?

V. 276. He lights, and to his proper shape returns.] When the Editor had once made a Phoenix of Raphael, in consequence he here returns him to his proper Shape. But the Author must have given it thus, or in some like Words:
 He lights, and in THAT NEARER VIEW APPEARS
 A Seraph wing'd.

V. 285. Like Maia's Son he stood.] The Editor's Finger again. How could Raphael stand like Mercury, when all their Insignia were different? The One had Six Wings connatural to him; the Other a Shape Human, but put on a winged Cap, and a winged Pair of Shoes. And why a Divine Narrative polluted thus with Fable and Lye? Rather thus:
 WITH GRACEFULL MEEN he stood;
 Or, Majestic there he stood; or some such way.

V. 286. And shook his Plumes, that Fragrance.] Ambrosiaque comas divinum vertice odorem spiravere.

V. 293. And flowering Odors.] Odorous Flours is common Sense and Language; but flowering Odours is Affectation extravagant. I suspect He gave it, nor are the Letters very remote,
 AMBROSIAL Odours, Cassia, Nard, and Balm;

V. 296. Pouring forth more sweet.] More sweet, than what? Nothing: for the Comparison is drop'd.

Wild above Rule or Art enormous bliss.
Him through the spicy Forest onward come
Adam discern'd; as in the door he sat
300 Of his cool Bowr, while now the mounted Sun
Shot down direct his fervid Rays to warm
Earth's inmost womb, more warmth than Adam needs.
And Eve within, due at her hour prepar'd
For dinner savoury fruits, of taste to please
305 True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry or Grape: to whom thus Adam call'd:
Haste hither, Eve; and worth thy sight behold
Eastward among those Trees, what glorious shape
310 Comes this way moving; seems another Morn
Ris'n on mid-noon: some great behest from Heav'n
To Us perhaps he brings, and will vouchsafe
This Day to be our Guest. But go with speed,
And what thy stores contain, bring forth; and pour
315 Abundance, fit to honour and receive
Our Heav'nly Stranger: well we may afford
Our givers their own gifts, and large bestow
From large bestow'd; where Nature multiplies
Her fertil growth, and by disburdening grows
320 More fruitful: which instructs us not to spare:
To whom thus Eve: Adam, earth's hallow'd mold,
Of God inspir'd; small store will serve, where store
All seasons ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
325 To nourish, and superfluous moist consumes.

But

drop'd. He must have given it,
Pouring forth profuse.

At IV. 243.

But Nature born Pour'd forth profuse.

V. 299. As in the Door he sat.] So Abraham,
Genesi xviii. 1. Sat in the Tent-door in the heat of the
Day, when he was visited by three Angels. From
that Passage our Poet form'd this Incident.

V. 322. Small store will serve.] Eve said it,
Small STORES; in return to the 314 Verse, And
what thy Stores contain.

V. 326. Each bough and brake.] Eve was like
to be a wise Caterer, if she gather'd her Provi-
sions from Brakes. But she said it,
And from each bough and BRANCH.

V. 333.

But I will haste; and from each bough and brake, branch,
Each Plant and juiciest Gourd, will pluck such choice
To entertain our Angel guest; as He
Beholding shall confess, that Here on Earth
330 God hath dispens'd his Bounties as in Heav'n.
So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent:
What Choice to chuse for delicacy best;
What Order so contriv'd, as not to mix
335 Tastes, not well join'd, inelegant; but bring
Taste after taste upheld with kindest Change:
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields
In India East or West, or middle shore
340 In Pontus or the Punic Coast, or where
Alcinous reign'd; fruit of all kinds, in coat
Rough or smooth rin'd, or bearded husk, or shell
She gathers, Tribute large; and on the bord
Heaps with unsparing hand. For drink the Grape
345 She crushes, inoffensive must, and meaths
From many a berry, and from sweet kernels press'd
She tempers dulcet creams: nor these to hold
Wants her fit vessels pure; then strows the ground
With Rose and Odours from the shrub unfum'd.
350 Mean while our Primitive great Sire, to meet
His God-like Guest, walks forth; without more train
Accompany'd than with his own compleat
Perfections. In himself was all his state;
More solemn, than the tedious pomp that waits

On

V. 333. What Choice to chuse.] To chuse Choice,
is worse than I will call it. Better thus with Sim-
plicity; What FRUITS to chuse.

V. 334. What Order so contriv'd.] If this be
admitted, we must admit not only to chuse Choice,
but to chuse Order. But the Author certainly gave
it, What Order so CONTRIVE.

V. 338. Whatever Earth.] Rather thus;

What SINCE the Earth all bearing Mother yields.
Paradise had all good things together, what since
are dispers'd in several Climes.

V. 351. Without more train---than with his
own.) Without more than with is a Solocism. It
should be, Without more train, than his own com-
pleat Perfections, With being expung'd. But He
gave it, WITH NO more train, than with, &c.
V. 359.

355 On Princes, when their rich retinue long
Of Horses led, and Grooms besmear'd with Gold
Dazles the croud, and sets them all agape.
Nearer his presence, Adam though not aw'd,
Yet with submits approach and reverence meek,

360 As to [a] Superior nature bowing low,
Thus said: Native of Heav'n; for other place

None can than Heav'n such glorious shape contain:
Since by descending from the Thrones above,
Those happy places thou hast deign'd awhile

365 To want, and honour these: vouchsafe with us
Two only, who yet by sov'rain gift possess

This spacious ground, in yonder shady Bowr
To rest; and what the Garden choicest bears

To sit and tast, till this meridian heat
370 Be over, and the Sun more cool decline.

Whom thus th' Angelic Virtue answer'd mild:
Adam, I therefore came; nor art thou such

Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heav'n,

375 To visit thee: lead on then where thy Bowr
O'erthades; for these mid-hours, till Evening rise,

V. 359. And reverence meek.] The Author gave it.
Yet with submits approach, and reverence MEET,
As to superior Nature.
Due reverence, as to superior Endowments.

V. 367. Possess This spacious ground.] Ground is too low a Word, and implies that they were to dig and delve in Paradise, as afterwards they did in common Earth. The Author gave it,
By sov'rain gift possess This spacious ROUND.
As it is describ'd, VIII. 304.
A Circuit wide, inclos'd with goodliest Trees,
Of GROVE; as VII. 537.
He brought thee into this delicious Grove.

V. 368. And what the Garden bears To sit and tast.] In the natural order, To sit, and tast what the Garden bears is passable. But as the Words are here inverted, To sit becomes absurd. The Author gave it better.

To rest, and what the Garden choicest bears
To SEE and tast.

So Eve says, v. 328.

Our Angel Guest, as He
Beholding shall confess.

And VII. 539.

Delectable both to behold and tast.
After Resting to add Sitting is a doubled Impertinence.

V. 378. That like Pomona's Arbour smil'd.] Lucky for this Editor, that he's hitherto unknown, and consequently ever like to be so. He's always grafting into the Poem his Likeness. Here's Pomona brought in for a Likeness, and presently again, Wood-Nymphs, and Three Goddesses. Throw but away his silly Insertions, Pomona's Arbour, and fragrant Smells; and the Author's true Words, pick'd up, like Hippolytus's scatter'd Limbs, compose a numerous Verse:

So to the Sylvan Lodge

They

I have at will. So to the Sylvan Lodge

They came, that [like Pomona's Arbour] smil'd

With flourets deck'd [and fragrant smells;] but Eve

380 Undeck'd, save with her self, more lovely fair

[Than Wood-Nymph, or the fairest Goddess feign'd
Of Three that in Mount Ida naked strove,]

Stood to entertain her guest from Heav'n: no veil

She needed, Virtue-proof; no thought infirm

385 Alter'd her cheek. On whom the Angel Hail

Bestow'd, the holy salutation us'd

Long after to blest Mary, second Eve:

Hail, Mother of Mankind; whose fruitful Womb

Shall fill the World more numerous with thy Sons, Race,

390 Than with these various fruits the Trees of God

Have heap'd this Table. Rais'd of grassy turf stor'd this Garden.

Their Table was, and mossy seats had round;

And on her ample Square from side to side

All Autumn pil'd; though Spring and Autumn here

395 Danc'd hand in hand: [A while discourse they hold; Met dancing

No fear lest Dinner cool;] when thus began

Our Author: Heav'nly stranger, please to taste

These bounties which our Nourisher, from whom

All

They came, that smil'd with flourets deck'd, but
Eve

Undeck'd, save with her self, most lovely fair.

This apt Composure plainly detects the Interpolation. And does not, With flourets deck'd, but Eve undeck'd, so closely cohere, as not to be parted? why come fragrant Smells between? Eve did not use Ointments and Perfumes, as Homer's Goddesses did.

V. 381. Than Wood-nymph or the fairest Goddess feign'd.] We have already acknowledg'd our Editor's Gift of this Distich. He's so candid here, as to tell us his Three Goddesses were but feign'd. Why then do you bring them in; unless you design to insinuate, that Eve's Beauty, nay her very Person too, are equally a Fiction?

V. 389. Shall fill the World more numerous with thy Sons.] Why Sons only? If all her Children

were of that Sex, She would never be a Grandmother; nor her Progeny numerous. No doubt, he design'd it, More numerous with thy RACE.

V. 391. Have heap'd this Table.] One Meal for three Persons could not have such Variety as to make a fit Comparison for the Numerousness of all Human Race. I suppose the Author design'd it, Have stor'd this GARDEN.

V. 395. A while Discourse they hold; No fear lest Dinner cool.] How could the Editor, in so serious and solemn a Scene, descend to that trifling Remark, That there was no fear of Dinner cooling? For that it's His hand here, and not Milton's, he discovers by his usual Blundering. The Angel and Adam hold discourse a while; and afterwards Adam thus began. If he then began, he had not discours'd before. Join the broken Verse thus: MET DANCING hand in hand; when thus began.

V

V. 413.

- All perfect good unmeasur'd out descends,
 400 To Us for food and for delight hath caus'd
 The Earth to yield; unfavoury food perhaps
 To Spiritual natures: only This I know,
 That one Celestial Father gives to all.
 To whom the Angel: Therefore what he gives
 405 (Whose praise be ever sung) to Man in part
 Spiritual, may of purest Spirits be found
 No' ingrateful food: and food alike those pure
 Intellectual substances require,
 As doth your Rational; and both contain
 410 Within them every lower faculty
 Of Sense, whereby they hear, see, smell, touch, tast,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn. *corporeal*
 For know, what ever was created, needs
 415 To be sustain'd and fed: [of Elements
*The grosser feeds the purer, Earth the Sea,
 Earth and the Sea feed Air; the Air those Fires
 Ethereal, and as lowest first the Moon:
 Whence in her visage round those Spots, unpurg'd
 420 Vapours not yet into her substance turn'd.
 Nor doth the Moon no nourishment exhale
 From her moist Continent to higher Orbs.
 The Sun, that Light imparts to all, receives*

V. 413. And corporeal to incorporeal turn.] He gave it, And CORPORA, as hereafter, v. 496. And from these corporal nutriment.

And v. 573. By lik'ning Spiritual to corporal forms.

V. 415. Of Elements The grosser feeds the purer.] Our Author should have taken great Care, what Notions, what Points of Philosophy, he put into the Mouth of an Archangel. Not to examine what he has said here, Know, that whatever was created, even Spirits immortal, needs to be sustain'd and fed. This Doctrine may pass in Heaven, where Nectar and Ambrosia are always in plenty: but how will it do in Hell? If the Devils want feeding, our Author made poor Provision for

them in his Second Book; where they have nothing to eat but Hell-fire; and no danger of their Dinner cooling. To pass this over; yet what he subjoins, from a Catch in Anacreon, 'H γυνὴ μέλαινα φησὶ &c.' paraphras'd by Mr. Cowley, is not to be born. Our Air, our Atmosphere, he says, feeds the Moon first as the lowest of Planets. Thin Diet for her truly, and thinner for those above her: for before the Hight of Her Orb, it's a million times thinner than on the top of the *Andis*, where no Animal can breath. But, *Andis* *Andis* *Andis* to mend the Matter, he adds a fine observation on it; Thence, says he, those Spots are seen in the Moon's Visage, which are Vapours unpurg'd, not yet turn'd into her Substance. I find, She has

From

- From all his alimantal recompense
 425 In humid Exhalations; and at Ev'n
 Sups with the Ocean:] tho' in Heav'n the Trees
 Of Life ambrosial frutage bear, and vines
 Yield Nectar; though from off the boughs each Morn
 We brush mellifluous Dews, and find the ground
 430 Cover'd with pearly grain: yet God hath here
 Varied his bounty so with new delights,
 As may compare with Heaven; and to tast
 Think not I shall be nice. So down they sat,
 And to their viands fell; nor seemingly
 435 The Angel, nor in mist, the common glofs
 Of Theologians; but with keen dispatch
 Of Real hunger, and concoctive heat
 To transubstantiate: what redounds, transpires
 Through Spirits with ease. Nor wonder; if by Fire Pores
 440 Of sooty coal th' Empiric Alchymist
 Can turn or holds it possible to turn
 Metals of drossiest Ore to perfect Gold
 As from the Mine. Mean while at Table Eve
 Minister'd naked, and their flowing cups
 445 With pleasant liquors crown'd. O innocence
 Deserving Paradise! if ever, Then,
 Then had the Sons of God excuse to have been
 Enamor'd at that sight: but in those hearts

Love

has a poor Stomach or a very slow Digestion; for her Food, the very same Spots, have stood upon her Table untouch'd for Thousands of Years, ever since this Angel then spied them. Well, but though the Moon in so many Ages has eat so little her self; yet she has out of her Moisture fed the Higher Stars, and the Sun too is fed by humid Exhalations. This is Anacreon exactly:

The Sun himself, as one would guess

By his drunken fiery Face no less,

Drinks up the Sea; and when that's done,

The Higher Stars drink up the Sun.

But above all, thank our Editor for That, The Sun every Evening sups with our Ocean: no doubt of it; and, as the Poets vouch, Thence washes and rubs

down his Horses. But this Sun, methinks, is but a Canibal sort of Guest, to swallow up his own Host. I own, to see such Stuff as This, deliver'd by an Archangel, raises my Indignation;

Indignor, quandoque bonus dormitat Homerus. But I hold to that Point, that Homer himself did not write This, but Charrilus his Editor. Tack the disjoin'd Verse together thus;

To be sustain'd and fed: tho' in Heav'n the Trees

V. 439. What redounds, transpires Through Spirits with ease.] Through Spirits may be defended by a tenacious Textuary. But yet I presume, the Author gave it,

Through PORES with ease.

Y 2

V. 445,

- Love unlibidinous reign'd; nor jealousy
 450 Was understood, the injur'd Lover's Hell.
 Thus when with meats and drinks they had suffic'd,
 Not burden'd Nature; sudden mind arose
 In Adam, not to let th' occasion pass
 Giv'n him by this great conference, to know
 455 Of things above this World, and of their Being
 Who dwell in Heav'n: whose excellence he saw
 Transcend his own so far; *whose radiant forms,*
 Divine effulgence: [*whose high Power so far*
Exceeded human,] and his wary speech
 460 Thus to th' Empyreal Minister he fram'd:
 Inhabitant with God; now know I well
 Thy favour, in this honour done to Man;
 Under whose lowly roof thou hast vouchsaf'd
 To enter, and these earthly fruits to tast:
 465 Food not of Angels; yet accepted so,
 As that more willingly thou couldst not seem
 At Heav'n's high feasts to have fed: yet what compare?
 To whom the winged Hierarch reply'd:
 O Adam, One Almighty is, from whom
 470 All things procede, and up to him return,
 If not deprav'd from good; created all
 Such to perfection, one first Matter all,
 Indu'd with various Forms, various degrees
 Of Substance, and in things that live, of Life;
 475 But more refin'd, more spirituous, and pure:
 As nearer to Him plac'd or nearer tending
 Each in their severall active Spheres assign'd,
 Till Body up to Spirit work, in bounds
 Proportion'd to each kind. So from the root

Spirits

V. 452. *Whose high Power so far Exceeded Human.* Another Insertion of the Editor's, to keep perhaps his Hand in use. Milton had said in the Line before,
Whose Excellence he saw Transcend his own so far.

What occasion then to repeat this Thought again, in meaner Expression? Excellence is a higher Idea, than Power; Transcend, than exceeds: Adam's own includes all Human: and so far twice over in two continued Lines is worthy of the Editor only.
 Put

- 480 Springs lighter the green stalk; from thence the leaves
 More airy; last the bright consummate flour
 Spirits odorous breaths: flours and their fruit
 Man's nourishment, by gradual scale sublim'd
 To vital Spirits aspire, to animal,
 485 To intellectual; give both life and sense,
 Fancy and understanding: whence the Soul
 Reason receives, and Reason is her Being,
 Discursive, or Intuitive: discourse
 Is ofttest yours, the latter most is ours;
 490 Differing but in degree, of kind the same.
 Wonder not then, what God for You saw good,
 If I refuse not; but convert, as Ye,
 To proper substance: time may come when Men
 With Angels may participate, and find
 495 No inconvenient Diet, nor too light Fare.
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to Spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as We; or may at choice
 500 Here or in Heav'nly Paradises dwell:
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are. Mean while enjoy
 Your fill what happiness this happy state
 505 Can comprehend, incapable of more.
 To whom the Patriarch of mankind reply'd:
 O favourable spirit, propitious guest;
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of Nature set
 510 From center to circumference: whereon

In

Put the broken Verse together thus;

THOSE radiant forms,
 Divine Effulgence: and his wary Speech.

V. 504. *What happiness this happy state.* I'll

excuse the Identity of the Words: but considering the Hint given before, *If ye be found obedient,* which stuck in Adam's Mind, and is insisted on in his Reply; I doubt not, but the Poet design'd it thus; *What Happiness this EARTHLY state.*
 V. 528.

In contemplation of created things
By steps we may ascend to God. But say,
What meant that caution join'd, *If ye be found*
Obedient? Can we want obedience then
515 To Him; or possibly his love desert?
Who form'd us from the dust; and plac'd us here
Full to the utmost measure of what bliss
Human desires can seek or apprehend.

To whom the Angel: Son of Heav'n and Earth,
520 Attend: That thou art happy, owe to God;
That thou continu'st such, owe to thy Self;
That is, to thy obedience; therein stand.
This was that caution giv'n thee; be advis'd.
God made thee Perfect, not Immutable;
525 And Good he made thee, but to Persevere
He left it in thy pow'r; ordain'd thy will
By nature Free, not over-rul'd by Fate
Inextricable, or strict necessity:

Our voluntary service he requires,
530 Not our necessitated: such with Him
Finds no acceptance, nor can find: for how
Can hearts, not free, be try'd whether they serve
Willing or no? who Will but what they must
By Destiny, and can no other chuse.

535 My self and all th' Angelic Host, that stand
In sight of God enthron'd, our happy state
Hold, as Ye yours, while our obedience holds:
On other surety none. Freely we serve,
Because we freely love, as in our Will
540 To love or not; in this we stand or fall.
And some are fall'n, to disobedience fall'n,

And

V. 522. *By Fate Inextricable.* That *Epithet* rather belongs to Mazes and Labyrinths, or Confinements supported with Art and Slight; not to the stable and universal decrees of Fate. He rather gave it, *By Fate INEXORABLE,*
Atque metus omnis & inexorabile fatum.

Or, INEVITABLE.

V. 537. *Worthy of sacred silence.* From Horace,
Utrumque sacro digna silentio
Mirantur umbræ dicere.

And so from Heaven to deepest Hell. O fall,
From what high state of bliss into what woe!

To whom our great Progenitor: Thy words
545 Attentive and with more delighted ear,
Divine instructor, I have heard; than when
Cherubic Songs by night from neighboring Hills
Aereal Music send. Nor knew I not
To be both Will and Deed created free:
550 Yet that we never shall forget to love
Our Maker, and obey Him whose command
Single is yet so just, my constant thoughts
Assur'd me, and still assure. Though what thou tell'st
Hath past in Heav'n, some doubt within me moves;
555 But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard.
And we have yet large day; for scarce the Sun
Hath finish'd half his journey, and scarce begins
560 His other half in the great Zone of Heav'n.

Thus Adam made request; and Raphael *Raphael mild,*
After short pause assenting, thus began:

High matter thou enjoin'st me, O prime of men,
Sad task and hard: for how shall I relate

565 To human Sense th' *invisible* exploits *ineffable*
Of warring Spirits! how without remorse
The ruin of so many glorious once
And perfect while they stood! how last unfold
The secrets of another world, perhaps
570 Not lawful to reveal! Yet for thy good
This is dispens'd: and what surmounts the reach
Of human sense, I shall delineate so,

By

V. 561. *And Raphael.* He gave it, *And Raphael MILD.* *Raphael* is a Dissyllable, and *Mild* is his common Character.

V. 565. *How shall I relate th' invisible Exploits.* The Ideas here do not accord right. He

gave it, *Shall I relate*
To human Sense th' INEFFABLE Exploits,
As VI. 297.
Unspeakable; for who, though with the Tongue
Of Angels, can relate?

By lik'ning spiritual to corporal forms,
 As may express them best: though what, if Earth
 575 Be but the shadow of Heav'n? and things therein
 Each to' other like, more than on Earth is thought?
 As yet this World was not; and *Chaos* wild
 Reign'd where these Heav'ns now roll, where Earth now rests
 Upon her Center pois'd; when on a day
 580 (For Time, though in Eternity, apply'd
 To Motion, measures all things durable
 By present, past, and future) on such day
 As Heav'n's great Year brings forth; th' *Empyreal* Host
 Of Angels by Imperial summons call'd,
 585 Innumerable before th' Almighty's Throne
 Forthwith from all the ends of Heav'n appear'd
 Under their Hierarchs in order bright:
 Ten thousand thousand Ensigns high advanc'd,
 Standards and Gonfalons 'twixt Van and Rear
 590 Stream in the Air, and for distinction serve
 Of Hierarchies of Orders and Degrees;
 Or in their glittering Tissues bear imblaz'd
 Holy Memorials, acts of Zeal and Love
 Recorded eminent. Thus when in Orbs
 595 Of circuit inexpressible they stood,
 Orb within Orb; the Father infinite,
 By whom in bliss imbosom'd sat the Son,
 Amidst *as* from a flaming Mount, whose top
 Brightness had made invisible, thus spake:
 600 Hear all ye Angels, Progeny of Light,
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Hear my Decree, which unrevok'd shall stand.
 This day I have begot whom I declare
 My only Son; and on this holy Hill

Him

V. 598. *Amidst as from a flaming Mount.*
 Through the whole Poem He makes it a real
 Mount; He gave it therefore,
Amidst us from a flaming Mount.

And *Us* is still the properer; as implying that *Ra-*
phael was one of the Audience; and so tells his
 Narrative with greater Certainty and Authority.

V. 610.

605 Him have anointed, whom ye now behold
 At my right hand: your Head I Him appoint;
 And by my Self have sworn, to Him shall bow
 All knees in Heav'n, and shall confess him Lord.
 Under his great Vice-gerent Reign abide
 610 United as one individual Soul
 For ever happy: Him who disobeys
 Me disobeys; breaks union, and that day
 Cast out from God and blessed Vision, falls
 Into utter darkness deep ingulf'd, his place
 615 Ordain'd without redemption, without end.
 So spake th' Omnipotent; and with his words
 All seem'd well pleas'd: all seem'd, but were not all.
 That day, as other solemn days, they spent
 In song and dance about the sacred Hill:
 620 Mystical dance, which yonder starry *Sphere*
 Of Planets and of Fix'd in all *her* Wheels
Resembles nearest; mazes intricate,
 Eccentric, intervolv'd; yet regular
 Then most, when most irregular they seem:
 625 And in their motions Harmony divine
 So smooths her charming tones, that God's own ear
 Listens delighted. Ev'ning now approach'd;
 For we have also' our Ev'ning and our Morn,
 We ours for change delectable, not need.
 630 Forthwith from dance to sweet repast they turn
 Desirous: all in Circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels Food; and rubied Nectar flows,
 In Perl in Diamond and massy Gold,
 635 Fruit of delicious Vines, the growth of Heav'n.
 On flours repos'd, and with fresh flourets crown'd,

They

V. 620. *Which yonder starry Sphere.* In our
 Poet's Notion, though all the Fix'd Stars are sup-
 pos'd to be in one Sphere; yet the Planets are
 in different Spheres, from them and each other.

Therefore He gave it,
While yonder starry SPHERES
Of Planets and of Fix'd in all THEIR beds
RESEMBLE nearest.
 Z.

V. 639.

- They eat, they drink, and in communion sweet *with refection*
[Quaff immortality and joy, secure
Of surfeit where full measure only bounds
 640 *Excess,]* before th' all-bounteous King, who show'd *Are fill'd,*
 With copious hand, rejoicing in their joy.
 Now when ambrosial Night with clouds exhal'd
 From that high Mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 645 To grateful Twilight (for Night comes not there
 In darker veil) and roseat Dews dispos'd
 All but the unsleeping eyes of God to rest;
 Wide over all the Plain, *[and wider far*
Than all this globous Earth in Plain out spread,
 650 *(Such are the Courts of God)]* th' Angelic throng *throngs*
 Dispers'd in Bands and Files their Camp extend
 By living Streams among the Trees of Life,
 Pavilions numberless; and sudden rear'd, *rear,*
 Celestial Tabernacles, where they slept
 655 Fan'd with cool Winds; save Those who in their course
 Melodious Hymns about the sov'rain Throne
 Alternate all night long. But not so wak'd *slept*
 Satan;

V. 639. *Secure Of surfeit, where full measure only bounds excess.* What's the Import of *only bounds excess*, is difficult to conceive. Is that the meaning, that full measure only bounds, sets rules and bounds to, disallows, forbids excess? If that's the Sense, and I can see no other, how then are they *secure of surfeit*? At this rate, not *full measure*, but their own Temperance and Discretion, bounds excess. I think the Sentence would be clearer thus;

Secure
Of Surfeit, where full measure NEVER KNOWS
Excess: Left indefinitely, whether to the Nectarine Drink, or the Angelical Constitutions.

I had writ this, before it came into my Mind, that this Passage was an Alteration made in the second Edition, publish'd 1674. It came thus at first from the Author,

They eat, they drink, and with refection sweet
Are fill'd, before th' all bounteous King.

This is right and irreprehensible: but one may puzzle long enough to find Sense in the Lines inserted. *Quaff immortality and Joy, as the Dead*

Ghosts drink Oblivion in Lethe, *Et longa oblivio potant.* But the Draught of Lethe caus'd that Oblivion; and did the Liquors here, that the Angels quaff, produce their Immortality? Were they not possess'd of it before, by Nature and their Creation? And what does the Insertor mean, by *Secure of Surfeit*? the Construction requires that it be, *A Surfeit of Immortality.* And is not that pretentious Sense? If he will say, he means a *Surfeit* in our common Acceptation, got by too much Eating and Drinking; he must answer several Questions, what his Theory is about Angels? Can an Angel be drunk by tipling too much Nectar? Can he by such Intemperance get a *Frenzy* or a *Drapsy*? Away with such a hardy Editor, that not content with his former Exploits, must pollute the second Edition too: wherein he has made one Alteration I. 305. and three Insertions; this here, Another XI. 484. a Third XI. 551. and they all Four impertinent and wrong; as hath and will be shewn in their Places.

- Satan; so call him now, his former name
 Is heard no more in Heav'n; He of the First,
 660 If not the First Arch-Angel, great in Pow'r,
 In favour and preeminence, yet fraught
 With envy against the Son of God that day
 Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
 665 Thro' Pride that sight, and thought himself impair'd.
 Deep malice thence conceiving and disdain,
 Soon as mid Night brought on the dusky hour
 Friendliest to sleep and silence, He resolv'd
 With all his Legions to dislodge, and leave
 670 Unworship'd, unobey'd the Throne supreme
 Contemptuous; and his next Subordinate
 Awak'ning, thus to Him in secret spake:
 Sleep'st thou, Companion dear, what sleep can close
 Thy eye-lids? and remembrest what Decree *who*
 675 Of yesterday so late hath past the lips
 Of Heaven's Almighty? Thou to Me thy thoughts
 Wast wont, I mine to Thee was wont to impart;
 Both waking we were One: how then can now

Thy

V. 642. *Ambrosial Nigla.* Literally from Homer, *Ἀμύγδαλον δὴν νύκτα*.

Angelic THRONES, and v. 643. *sudden REAR,* as before *Extend.*

V. 648. *And wider far Than all this globous Earth in Plain out spread.* Join the two Fragments of Verse together, and let the Editor eat the Ordure he has thrown in between them.

Wide over all the Plain th' Angelic Throngs
Dispers'd in Bands and Files.

This globous Earth, says he, *in Plain out spread.* Was this to instruct Adam, or to puzzle him? Unless he knew the Length of the Earth's Diameter (which how should he yet know?) he could have no just Notion, How wide a Plain the round Surface of the Earth so outspread would make. Adam had a due Conception before of the wideness of Heaven's Plain; and the Angel had sufficiently hinted it already; without this affected Stuff, like some boasting Traveller that aims to raise his Hearer's amazement.

V. 650. *Angelic Throng.* The Author gave it,

V. 657. *Alternate all night long. But not so wak'd.* Alternate melodious Hymns; where *Alternate* is a Verb, in the Latin Use, *Alternare.* If any like the Adjective *Alternate* better, as more frequent in English, they may read it,

Alternate all night sung.
 But not so wak'd Satan: That wak'd must be refer'd to those that watch'd all Night hymning. But I believe the Poet gave it,

But not so slept Satan,
 As all the rest slept fan'd with cool Winds, save those fewer whose Course it was to watch about the Throne. And the Sequel shews Satan was not that Night one of the Course; when he speaks to Belzebub, *Sleep'st thou, Companion dear?* But not so slept Satan: *Δὶα δ' οὐκ ἔχε νύκτα πύρρον.*

V. 674. *Thy eye-lids? and remembrest.* The Author design'd it, who remembrest.

PARADISE LOST V.

172 Thy sleep dissent? new Laws thou seest impos'd;
 680 New Laws from Him who reigns new Minds may raise
 In Us who serve; new Counsels, to debate
 What doubtful may ensue: more in this place
 To utter is not safe. Assemble Thou
 Of all those Myriads which we lead the *chief*; *Chiefs*
 685 Tell them that by command, ere yet dim Night
 Her shadowy cloud withdraws; I am to haste,
 And all who under Me their Banners wave,
 Homeward with flying march, where we possess
 The Quarters of the North: there to prepare
 690 Fit entertainment to receive our King
 The great *Messiah*, and his new commands;
 Who speedily through all the Hierarchies
 Intends to pass triumphant, and give Laws.
 So spake the false Arch-Angel, and infus'd
 695 Bad influence into th' unwary breast
 Of his Associate. He together calls,
 Or several one by one, the regent Pow'rs,
 Under Him regent; tells, as he was taught,
 That the most High commanding, now ere Night,
 700 Now ere dim Night had disincumber'd Heaven, *shall disincumber*
 The great Hierarchal Standard was to move:
 Tells the suggested cause; and casts between
 Ambiguous words and jealousies, to found
 Or taint integrity: but all obey'd
 705 The wonted signal and superior voice

V. 700. *New ere dim Night* had disincumber'd Heaven. He must have given it, for it was then about Midnight, SHALL DISINCUMBER Heaven.

V. 703. *As the Morning Star that guides The starry flock.* Morning Star and Evening Star is one and the same Star: yet what may be said of it in the one respect, may not be said of it in the other. As Morning Star, it does not guide the starry Flock, for it goes off the hindmost; as Evening Star, it guides them, and comes formost. V. 166. *Fairest of Stars, last in the train of Night.* He must therefore have design'd it here, EVENING

Star: but because *Star* and *Starry Flock* does not show Poetic Ornament; let it rather be varied thus;

His count'nance BRIGHT, LIKE HESPERUS, that guides The Starry Flock.

V. 709. *And with Lies Drew after him.* In this Reading the Construction will be, *His countenance allured and drew them with Lies.* He is the Father of Lies indeed, if not his Tongue, but his Countenance spoke them. The Author gave it, And his Lies.

V. 710.

PARADISE LOST V.

173

Of their great Potentate; for Great indeed
 His name, and High was his degree in Heaven.
 His count'nance, *as the Morning Star* that guides *bright, as Hesperus*
 The starry flock, allur'd them; and *with Lies* *his*
 710 Drew after him [*the*] third part of Heaven's Host.
 Mean while th' Eternal eye, whose sight discerns, *He*
 Abstrusest thoughts, from forth his holy Mount
 And from within the Golden Lamps that burn
 Nightly before him, saw without their Light
 715 Rebellion rising; saw in whom, how spread
 Among the sons of Morn; what Multitudes
 Were banded to oppose his high Decree:
 And smiling to his only Son thus said:
 Son, Thou in whom my glory I behold
 720 In full resplendence, Heir of all my might;
 Nearly it now concerns us to be sure
 Of our Omnipotence, and with what Arms
 We mean to hold what anciently we claim
 Of Deity or Empire: such a Foe
 725 Is rising, who intends to erect his Throne
 Equal to ours, throughout the spacious North;
 Nor so content, hath in his thought to try
 In battel, what our Pow'r is or our Right.
 Let us advise, and to this hazard draw
 730 With speed what force is left, and all employ
 In our defense; lest unawares we lose
 This our high place, our Sanctuary, our Hill.

To

V. 710. *Drew after him the third part of Heaven's Host.* Very bad Measure. To make it more tolerable, cast out THE.
Drew after him third part of Heaven's Host.

V. 711. *Mean while th' Eternal Eye, whose Sight discerns.* I have observ'd before, that those are the most dangerous Faults, that nearest approach to good Sense. How many may be cheated with this Reading, *Eternal Eye* when there follows, *Whose Sight discerns*, and, *Saw without their Light.* But the Cheat appears within Eight Lines.

And smiling to his only Son thus said.
 Did this Eye smile, and say the following Speech? Excellent Poet! no Nonsense will stick upon Him, when he is not involv'd with his Editor or Printer. Here he gave it right, but Printer or Reader mistook him.

Mean while, th' Eternal, He whose Sight discerns Abstrusest Thoughts.
Th' Eternal, absolute, like *Th' Almighty*; a Title of God, that almost reigns alone in all the *French* Devotions.

V. 731.

- To whom the Son with calm aspect and clear,
Light'ning Divine, ineffable, serene,
 735 Made answer: Mighty Father, Thou thy foes
 Justly hast in derision; and secure
 Laugh'st at their *vain* designs and tumults vain,
 Matter to Me of Glory, whom their Hate
 Illustrates; when they see all Regal Pow'r
 740 Giv'n Me to quell their pride; and in event
 Know, whether I *be dextrous* to subdue
 Thy Rebels, or be found the *Worst* in Heaven.
 So spake the Son; but *Satan* with his Pow'rs
 Far was advanc'd on winged speed; an Host
 745 Innumerable, as the Stars of Night
 Or Stars of Morning Dew-drops; which the Sun
 Impearls on every leaf and every flour.
 Regions they pass'd, and mighty Regencies
 Of Seraphim and Potentates and Thrones
 750 In their *triple Degrees*, [*Regions to which*
All thy Dominion, Adam, is no more
Than what this Garden is to all the Earth,
And all the Sea, from one entire Globose
Stretch'd into Longitude;] which having pass'd
 755 At length into the limits of the North

They

V. 734. *Light'ning Divine.*] *Light'ning* is an improper Word here, whether it be taken as a Substantive or as a Verb: if a Verb, he would rather have said *SHINING*: if a Substantive, which seems the better Construction, he must rather say it, *BRIGHTNESS Divine, ineffable, serene.*

V. 737. *Vain designs and tumults vain.*] 'Tis confest'd Jejuny of Stile, to use *Vain* here twice: though the Rule is not without its Exceptions. He must design it, *WEAK* or *FOND* designs, as VI. 90.

But their Thoughts prov'd fond and vain.

V. 741. *Know, whether I be dextrous to subdue.*] I wonder by what trick *Dextrous* crept in here; insinuating, as if he would *subdue* them by Slight and Stratagem, and not by open and native Power. The simplest and nearest Word is

the best; *Know whether I PROVE ABLE to subdue.*

V. 742. *Or be found the Worst in Heaven.*] If *Worst* relates to Moral Excellence, the Notion is absurd: if it mean (as it needs must) the *worst* or lowest in Power, then there's a properer Word, which I doubt not the Author gave;

They Rebels, or be found the LEAST in Heaven.
Least in Heaven, an Expression warranted by both
Matthew and Luke, 'Ελαχίστος — μικρότερος
αὐτῶν βασιλέων τῶν οὐρανῶν.

V. 750. *In their triple Degrees.*] Here's very halting Measure here: the Angels 'tis hop'd kept better in their March. This Notion of *Triples* in all the Oeconomy of Angels is started by *Tasso* speaking of them, XVIII. 96.

In battel round of Squadrons Three they stood,
And all by Threes those Squadrons ranged were.
 And

- They came; and *Satan* to his Royal seat,
 High on a Hill far blazing as a Mount
 Rais'd on a Mount, with Pyramids and Tow'rs
 From Diamond Quarries hewn and Rocks of Gold;
 760 The Palace of great *Lucifer*, (so call
 That Structure in the Dialect of men
 Interpreted) which not long after, He
 Affecting all equality with God,
 In imitation of that Mount whereon
 765 *Messiah* was declar'd in sight of Heav'n,
 The *Mountain of the Congregation* call'd.
 For thither he assembled all his Train,
 Pretending so commanded to consult
 About the great reception of their King
 770 Thither to come, and with calumnious *Art*
 Of counterfeited truth thus held their ears.
 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 If these magnific Titles yet remain
 Not merely titular; since by Decree
 775 Another now hath to himself ingross'd
 All Pow'r and us eclips'd, under the name
 Of King Anointed; for whom all this haste
 Of midnight march, and hurry'd meeting here

This

And by *Spenser*, I. 12. 39.

Like as it had been many an Angel's Voice

Singing before th' Eternal Majesty,

In their Trinal Triplicities on high.

The Fancy was borrow'd from the Schoolmen. But if we would smooth *Milton's* Measure, we may put it.

In TRIPPLICATE Degrees,
 Or in *Spenser's* Word, *In their TRIPLICITIES.*

V. 753. *From one entire Globose Stretch'd into Longitude.*] What an insufferable Mortal is this Editor of Ours? A little while ago, v. 648, he had made the Angel tell *Adam*, *That the Regions of Heaven were far wider than all this Earth*, and within one Hundred Lines, which in the gravest Pronouncing could not take up above six Minutes time, he makes him tell him the same thing again. Surely, he had a mean Opinion of *Adam's*

Memory; which yet, as his other Faculties, must be suppos'd equal at least to those of his Posterity. But see how prettily he has varied the Thought. Before, to describe the Amplitude of the Heavenly Regions, he *spread out* all the Earth's Surface into a *Plain*; but now he *stretches* the entire *Globose* (the whole Solid perhaps he means) into *Longitude*. Who can deny, but his *Stretching* has quite undone his *Spreading*? Spin out the whole Earth into *Long*? An admirable Idea; as if he design'd, that all his Angels should dance upon the long Rope.

V. 770. *Calumnious Art Of counterfeited Truth.*] An *Art of Truth* is a new fangled Expression; but I believe our Poet adher'd to the Old one, and gave it, *An Air of Truth.*

176 This only to consult; how we may best,
780 With what may be devis'd of honours new,
Receive Him coming to receive from Us
Knee-tribute yet unpaid prostration vile:
Too much to One: but Double how endur'd?
To One and to his Image now proclaim'd.
785 But what, if better counsels might erect
* Our minds, and teach us to cast off this Yoke?
Will Ye submit your necks, and chuse to bend
The supple knee? Ye will not, if I trust
To know you right: or if ye know your selves
790 Natives and Sons of Heaven, possess'd before
By none; and if not Equal all, yet Free,
Equally free: for Orders and Degrees
Jar not with Liberty, but well consist.
Who can in reason then or right assume
795 Monarchy over such as live by right
His equals? if in Power and Splendor less,
In Freedom equal: or can introduce
Law and Edict on Us? who without law
Err not: much less for this to be our Lord,
800 And look for Adoration; to th' abuse
Of those Imperial Titles, which assert
Our being ordain'd to govern, not to serve?
Thus far his bold discourse without controul
Had audience; when among the Seraphim
805 Abdiel, than whom none with more Zeal ador'd
* Our Minds, to quit the Yoke, hard and unjust?

V. 779. This only to consult.] The very Con-
text shews, he spoke it,
Is only to consult.

V. 786. And teach us to cast off this Yoke.] The
bad Measure may be assisted thus;

Our Minds, to quit the Yoke, hard and unjust?
Unjust ought somewhere to be found in Satan's
Speech; because Abdiel in his Answer says, v. 822.
Unjust, thou saist, flatly unjust; and v. 831. But to
grant thee Unjust. If Satan never used here the

Word Unjust, the Reply is out of its Bias. So
v. 833. That We were Form'd then, saist thou:
that Word was used by Abdiel, v. 824.

V. 790. Natives and Sons of Heav'n, possess'd
before.] Possess'd must refer to Heav'n, as IV. 431.
Creatures that possess Earth, Air, and Sea.
But the Sense plainly requires a Word, referable
to Natives and Sons: so that the Poet must have
given it,

Sons of Heav'n, oppress'd before By none;
Never

The

The Deity' and divine commands obey'd,
Stood up; and in a flame of zeal severe
The current of his fury thus oppos'd:
O argument blasphemous, false and proud!
810 Words, which no Ear ever to hear in Heaven
Expected; least of all from Thee, Ingrate,
In place thy self so high above thy Peers.
Canst Thou with impious obloquy condemn
The just Decree of God? pronounc'd and sworn,
815 That to his only Son by right endow'd
With regal Scepter, every Soul in Heav'n
Shall bend the knee, and in that honour due
Confess him rightful King. Unjust thou saist,
Flatly unjust, to bind with Laws the free;
820 And equal over equals to let reign
One over all with unsucceded pow'r.
Shalt Thou give Law to God? shalt Thou dispute
With Him the points of liberty? who made
Thee what thou art, and form'd the Pow'rs of Heav'n
825 Such as he pleas'd, and circumscrib'd their Being.
Yet by experience taught we know how good,
And of our good and of our dignity
How provident He is; how far from thought
To make us less: bent rather to exalt
830 Our happy state under one Head more near
United. But to grant it thee Unjust,
That equal over equals Monarch reign:
Thy Self, though great and glorious, dost thou count,

Or

Never oppress'd or enslav'd till now, but always Free.

we might put it, ASPIRE, PRESUME, or other such
Word.

V. 799. Much less for this to be our Lord.] 'Tis
hard to find what For this relates to; nor could it
to come from the Author. He gave it thus;

Much less for this to be our Lord. But the
Scribe or Printer mistook it. The Series
is this: Who can introduce law and edict on us?
much less can be forethink, take it in his Scheme
or View, to become our Lord and Master. If we
have no regard to the Likeness of the Letters;

V. 820. And equal over equals to let reign.] This
to let reign, is both vicious Accent, and grovelling
Sense. To bind with Laws, and to let reign, do
not accord: Bind supposes Injunction from above;
Let Repugnance and Resistance from below. The
Author gave it,

And equal over equals SET, to reign
One over all with unsucceded pow'r.

A a

V. 847.

Or all Angelic Nature join'd in One,
 835 Equal to Him Begotten Son: by whom
 As by his Word, the mighty Father made
 All Things, ev'n Thee; and all the Spirits of Heav'n
 By him created in their bright degrees;
 Crown'd them with Glory, and to their Glory nam'd
 840 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 Essential Pow'rs; nor by his Reign obscur'd,
 But more illustrious made: since He the Head
 One of our number thus reduc'd becomes;
 His Laws our Laws; all honour to Him done
 845 Returns our own. Cease then this impious rage
 And tempt not these; but hasten to appease
 Th' incens'd Father, and th' incens'd Son; *affronted*
 While Pardon may be found in time besought.
 So spake the Fervent Angel: but his zeal
 850 None seconded, as out of season judg'd,
 Or singular and rash; whereat rejoic'd
 Th' Apostate, and more haughty thus reply'd:
 That We were Form'd then, saist thou? and the work
 Of secondary Hands, by task transferr'd
 855 From Father to his Son? strange point and new!
 Doctrine, which we would know whence learn'd: who saw
 When this Creation was? Remember'st Thou
 Thy making, while the Maker gave thee Being?
 We know no time, when we were not as now;
 860 Know none before us; Self-begot, Self-rai'd
 By our own quick'ning pow'r: when fatal Course
 Had circled his full Orb, the birth mature
 Of this our native Heav'n, Ethereal Sons.

Our

V. 847. *Th' incens'd Father, and th' incens'd Son.* I suspect, the Author gave it.
Th' incens'd Father, and th' affronted Son.
 The Father incens'd for the Affront on his Son,
 terminating in Himself; the Son affronted, but
 not incens'd, leaving all Judgment and Vengeance
 to his Father.

V. 865. *Our Own right hand Shall teach us highest deeds.* From Psalm xlv. 4. *Thine own right hand shall teach thee terrible things.*
Dextra mihi Deus, & telum quod missile libro.

V. 874. *Through the infinite Host.* The Accent falls in the middle Syllable, *Infinite*. This must not

Our puissance is our Own; our Own right hand
 865 Shall teach us highest deeds, by proof to try
 Who is our equal. Then thou shalt behold,
 Whether by Supplication we intend
 Address, and to begirt th' Almighty Throne
 Beseeching or Besieging. This report,
 870 These tidings carry to th' Anointed King;
 And fly, ere evil intercept thy flight.
 He said; and as the sound of waters deep
 Hoars murmur echo'd to his words applause
 Through the infinite Host: nor less for That *rebellious*
 875 The flaming Seraph, fearless though alone
 Encompass'd round with foes, thus answer'd bold:
 O alienate from God, O Spirit accurs'd,
 Forsaken of all good; I see thy fall
 Determin'd, and thy hapless Crew involv'd
 880 In this perfidious fraud, contagion spread
 Both of thy crime and punishment. Henceforth
 No more be troubled how to quit the yoke
 Of God's Messiah; those indulgent Laws
 Will not be now vouchsaf'd: other Decrees
 885 Against thee are gone forth without recal:
 That Golden Scepter, which thou didst reject,
 Is now an Iron Rod to bruise and break
 Thy disobedience. Well thou didst advise:
 Yet not for thy advice or threats I fly
 890 These wicked Tents devoted; lest the Wrath *devote; but*
 Impendent raging into sudden flame
 Distinguish not: for soon expect to feel
 His Thunder on thy Head, devouring fire:

Then

not be allow'd; but may be mended fifty ways.
 To keep to this Idea of the multitude of the Host,
 one may say, *Through MYRIADS NUMBERLESS*. But
 I had rather stile them from their Crime, than
 their Number, *Through the REBELLIOUS Host*, or
 DISLOYAL, SEDUCED, &c. for *Abdiel's* Answer sup-
 poses all the Crew to be already infected with the
 Contagion of Satan's Revolt.

V. 890. *Tents devoted; lest the Wrath.* The
 Construction is deficient. The Author gave it,
These wicked Tents DEVOTED; BUT lest the Wrath.
 As IX. 901.

Devot'd, deserv'd, and now to Death devote.
 But lest the Wrath distinguish not; and I inno-
 cent being in such wicked Company be punish'd
 with you. *Δεσφ' αὐτῶν, τὰς κακὰς ἀδελφύων ἀντιθέ-
 τω.* Λα 2 V. 907.

Then who created thee lamenting learn;
 895 When, who can uncreate thee, thou shalt know.
 So spake the Seraph *Abdiel* faithful found,
 Among the faithless faithful only He;
 Among innumerable false unmov'd,
 Unshaken, unseduc'd, untir'd;
 900 His Loyalty He kept, his Love, his Zeal:
 Nor number, nor example with Him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he pass'd,
 Long way through hostile Scorn; which He sustain'd
 905 Superior, nor of Violence fear'd ought;
 And with retorted scorn his back he turn'd
 On those proud *Towers* to swift destruction doom'd. *Troops*

V. 907. On those proud Towers to swift destruction doom'd.] 'Tis confest, that Satan's Seat, whither he had assembled his Legions, and where he made his Speech, was adorn'd with Pyramids and Towers: but because *Abdiel* had at a great distance from those Towers, long way past through hostile Scorn; and Destruction to the Towers is what to them is insensible; I believe the Author gave it,
 On those proud Troops to swift destruction doom'd. Those proud Troops, that had so scorn'd and insulted him.

PARA-

PARADISE LOST.

BOOK VI.

ALL night the dreadful Angel unpurs'd
 Thro' Heav'n's wide Champain held his way; till Morn
 Wak'd by the circling Hours with rosy Hand
 Unbarr'd the gates of Light. There is a Cave
 5 Within the Mount of God, fast by his Throne;
 Where light and darkness in perpetual round
 Lodge and dislodge by turns, which makes thro' Heav'n
 Grateful vicissitude, like Day and Night:
 Light issues forth, and at the other door
 10 Obsequious Darkness enters, till Her hour
 To veil the Heav'n: tho' darkness there might well
 Seem Twilight here. And now went forth the Morn,
 Such as in highest Heav'n array'd in Gold
 Empyreal: from before her vanish'd Night,
 15 Shot thro' with orient Beams; when all the Plain,
 Cover'd with thick embattled Squadrons bright,
 Chariots and flaming Arms and fiery Steeds
 Reflecting blaze on blaze, first met his view.
 War he perceiv'd, war in procinct; and found
 20 Already known, what He for news had thought
 To have reported: gladly then He mix'd
 Among those friendly Pow'rs, who Him receiv'd
 With joy and acclamations loud, That One,
 That of so many Myriads fall'n yet One
 25 Return'd not lost. On to the sacred Hill

from

They

V. 24. That of so many Myriads fall'n yet One.] of that Soloecism: He gave it,
 The Language is vitious: *Abdiel* was not one of That FROM so many Myriads fall'n, yet One
 the fall'n Myriads, But the Author is innocent Return'd not lost.

V. 34.

They led him high applauded, and present
Before the seat supreme; from whence a voice
From midst a Golden Cloud thus mild was heard:
Servant of God, well done; well hast thou fought
30 The better fight; who Single hast maintain'd
Against revolted multitudes the Cause
Of Truth, in Word mightier than they in Arms;
And for the testimony of Truth hast born
* *Universal Reproach, far worse to bear*
35 Than Violence: for This was all thy care
To stand approv'd in sight of God, tho' worlds
Judg'd thee perverse. The easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return,
40 Than scorn'd thou didst depart; and to subdue
By force, who reason for their Law refuse;
Right reason for their Law, and for their King
Messiah, who by right of merit reigns.
Go, *Michael*, of Celestial Armies Prince;
45 And thou in Military prowess next
Gabriel, lead forth to Battel these my Sons
Invincible; lead forth my armed Saints
By Thousands and by Millions rang'd for fight:
Equal in number to that Godless crew
50 Rebellious: Them with Fire and hostile Arms
Fearless assault; and to the brow of Heav'n
Pursuing, drive them out from God and bliss
Into their place of punishment, the Gulph

* *Scorn and Reproach more difficult*

V. 34. *Universal Reproach*; The Measure is ab-
solute. To cure it, one may put it thus:
SCORN and Reproach, MORE DIFFICULT to bear.
The Reproach could not be call'd *Universal*, when
Two Thirds of all the Angels were his Applaud-
ers. He had pass'd, V. 904. Long way through
hostile Scorn.

V. 52. And to the brow of Heav'n Pursuing drive

them out.] Drive them out into the Gulph of Tar-
tarus? This Expression comes short of the Sent-
ment. Rather thus, Down to the Gulph, than
Out to it as VI. 738.
To their prepar'd ill mansion driven down.

V. 45. *His fiery Chaos to receive their fall*. This
could not proceed from the Poet: He always re-
presents *Chaos*, as an unbounded Space on the
Outside

Of

Of Tartarus; which ready opens wide
55 * *His fiery Chaos to receive their fall*.
So spake the Sov'rain voice; and Clouds began
To darken all the Hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of Wrath awak'd: nor with less dread the loud
60 Ethereal Trumpet from on high 'gan blow:
At which command the Powers Militant,
That stood for Heav'n, in mighty Quadrate join'd
Of Union irresistible, mov'd on
(In silence) their bright Legions, to the sound
65 Of instrumental Harmony that breath'd
Heroic Ardor to advent'rous deeds
Under their God-like Leaders, in the cause
Of God and his *Messiah*. On they move
Indissolubly firm; nor obvious Hill,
70 Nor strait'ning Vale nor Wood nor Stream divides
Their perfect ranks: for high above the ground
Their march was; and the passive Air upbore
Their nimble tread: as when the total kind
Of Birds, in orderly array on wing,
75 Came summon'd over Eden to receive
Their names of Thee. So over many a tract
Of Heav'n they march'd, and many a Province wide
(Tenfold the length of this Terrene) at last
Far in th' Horizon to the North appear'd
80 From skirt to skirt a fiery Region, stretch'd
In battailous aspect, and nearer view

* *Its fiery Jaws; wide to receive them all*.

space

in Scotland

Bristled

Outside of Hell and of this World. Tartarus had
no Chaos, and Chaos could not be call'd Fiery,
Where, Hot, Cold, Moist, and Dry, four Cham-
pions fierce are every moment fighting for the
Mastery. The Poet design'd it thus:

Opens wide
Its fiery JAWS; WIDE to receive THEM ALL,
So VI. 875.

Hell at last Yawning receiv'd them whole.
It, not His; as 'tis in Line before Which, not Who.

V. 77. Province wide Tenfold the length.] Wide
does not suit so well with Length. Rather take a
Word that expresses both Dimensions,
Tenfold the SPACE of this Terrene.

V. 83.

- Bristled with upright beams innumerable
Of rigid Spears and Helmets throng'd, and Shields *From*
Various with boastful Argument portraid,
85 The banded Pow'rs of Satan hasting on
With furious expedition: for they ween'd
That self-same day by fight or by surprise
To win the Mount of God; and on his Throne
To set the envier of his State, the proud
90 Aspirer: but their thoughts prov'd fond and vain
In the mid way. *Though* strange to Us it seem'd *Thing*
At first, that Angel should with Angel war,
And in fierce *Hosting* meet; who wont to meet *Joosting*
So oft in Festivals of joy and love
95 Unanimous, as Sons of one great Sire
Hymning th' Eternal Father. But the shout
Of Battel now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst exalted as a God,
100 Th' Apostate in his Sun-bright Chariot sat,
Idol of Majesty Divine, enclos'd
With flaming Cherubim and golden Shields,
Then lighted from his gorgeous Throne: for now
'Twixt Host and Host but narrow space was left,
105 A dreadful *interval*; and Front to Front *interview*;
Presented stood in terrible array

V. 83. Beams innumerable Of rigid Spears.] The Author must have given it,
From rigid Spears and Helmets.

V. 91. Though strange to Us it seem'd.] There's no room nor admittance here for *Though*. The Poet gave it,
In the mid way. *THING* strange to Us it seem'd.

V. 93. And in fierce *Hosting* meet.] I do not remember ever to have met with the Word *HOSTING* either in Verse or Prose. The Author gave it,
And in fierce *JOOSTING* meet.

So IX. 37. *Knights at JOUST and Tournament.*

V. 105. A dreadful *Interval*.] How could the

Interval, the empty Space betwixt Host and Host be call'd *dreadful*? Surely the Hosts themselves, and the blazing Edge of Battle must be much more *dreadful*. But 'tis not the Author's Slip: He gave it,
A *dreadful* *INTERVIEW*.

As VI. 555.

At *Interview* both stood a while.

Each Army in Array appear'd *dreadful* to the other; while both stood at *Counterview*.

V. 115. Where Faith and Reality Remain not.] Our Author would not have said *Reality*, but *Reality*; as VIII. 575.

And to Realities yield all her Shows.

He gave it,

Where Faith and *FEALTY* Remain not.

Of

50

- Of hideous length. Before the cloudy Van,
On the rough edge of battel ere it join'd,
Satan, with vast and haughty strides advanc'd,
110 Came tow'ring, arm'd in Adamant and Gold:
Abdiel, that fight endur'd not, where he stood
Among the mightiest, bent on highest deeds;
And thus his own undaunted heart explores:
O Heav'n! that such Resemblance of the High'st
115 Should yet remain, where Faith and *Reality* *Fealty*
Remain not: wherefore should not Strength and Might
There fail where Virtue fails? or weakest prove
Where boldest, though to fight unconquerable?
His Puissance, (trusting in th' Almighty's aid)
120 I mean to try; whose Reason I have try'd
Unsound and false. Nor is it ought but just,
That He, who in debate of Truth hath won,
Should win in Arms; in both disputes alike
Victor: though brutish That contest and foul,
125 When Reason hath to deal with Force; yet so
Most Reason is, that Reason overcome.
So pondering, and from his armed Peers *ranked*
Forth stepping opposit, half way he met
His daring Foe, at this prevention more
130 Incens'd; and thus securely him defy'd:
Proud, art thou met? thy hope was to have reach'd

So VIII. 544.

From *Thou* their names, and pay thee *Fealty*.

And IX. 262.

To withdraw Our *Fealty* from God.

Chaucer and Spenser have it perpetually with Three Syllables, *Fealty*, from the French: not as it is said now with Two, *Fealty*: the Old Pronunciation is the Better.

V. 117. Or weakest prove Where boldest.] Our Editor was very bold here to make such a Change in the Poet's Copy, for it's too gross and wide, to be the Printer's mistake. Why should not Strength, says he, Prove weakest, where boldest? A silly Question, and a senseless With. Is all *Boldness* reprehensible? Was not Abdiel himself bold here,

to attack Satan, once much his Superior in Dignity and Might?

To ne cede malis; sed contra audientior ito.

The Author gave it,

Or weakest prove, Where WICKED'ST?

So the good Angel Zephon tells Satan, IV. 846.

If but the Least can do

Single against Him, first wicked and thence weak,

And Sampson Agonistes;

Weakness is thy Excuse:

All Wickedness is Weakness.

V. 127. And from his armed Peers.] The Au-

thor seems to have given it, His *RANKED* Peers.

He step'd forth before his Rank.

B b

V. 135.

- The highth of thy aspiring unoppos'd;
 The Throne of God unguarded, and his side
 Abandon'd at the Terror of thy Pow'r
- 135 * Or potent Tongue. Fool, not to think how vain
 Against th' Omnipotent to rise in Arms:
 Who out of smallest things could without end
 Have rais'd incessant Armies to defeat
 Thy folly; or with solitary Hand,
 140 Reaching beyond all limit, at one blow,
 Unaided, could have finish'd Thee, and whelm'd
 Thy Legions under darkness: but thou seest
 All are not of thy Train. There be, who Faith
 Prefer and Piety to God; though then
 145 To thee not visible, when I alone
 Seem'd in thy World, erroneous to dissent
 From all. My Sect thou seest: now learn too late
 How few sometimes may know, when thousands err.
 Whom the grand Foe, with scornful eye, askance,
 150 Thus answer'd: Ill for thee, but in wish'd hour
 Of my revenge, first sought for, Thou return'st
 From flight, seditious Angel, to receive
 Thy merited reward, the first assay
 Of this right hand provok'd: since first, that tongue
 155 Inspir'd with contradiction, durst oppose
 A Third part of the Gods, in Synod met

* Or Rhetoric of thy Tongue. Fool, to attempt

Their

V. 135. At the Terror of thy Pow'r. Or potent Tongue. Terror of the Tongue, as the Construction makes it, is an Expression not to be justified, especially when Satan did not bully his Angels, but wheedle them to side with him. Rather thus;
 OF RHETORIC OF THY Tongue. Fool, to ATTEMPT

V. 140. Seem'd in thy World erroneous. Rather, Seem'd in thy REALM. No World was yet created: nor the Idea known.

V. 148. How few sometimes may know. These few here are still too Many. To come up to the

Point, He should have given it, and I suppose did give it,
 How ONE sometimes may know, when Thousands

err.
 As above, v. 25.

That One, yet One return'd not lost.

Corn. Nepos in Epaminonda: Ex quo intelligi potest, unum hominem pluris quam Civitatem fuisse Phaedri Fab. LXIII.

Plus esse in uno saepe quam in Turba boni.

V. 160. Before thy Fellows, ambitious to win. Either Fellows is crowded here into one Syllable.

- Their Deities to assert; who while they feel
 Vigour Divine within them, can allow
 Omnipotence to none. But well thou com'st
 160 Before thy fellows, ambitious to win Ranks, receive
 From me some Plume, that thy success may show
 Destruction to the rest: this pause between Instruction
 (Unanswer'd lest thou boast) to let thee know:
 At first, I thought that Liberty and Heav'n
 165 To heav'nly Souls had been all one: but now
 I see that Most through sloth, had rather serve,
 Ministring Spirits, train'd up in Feast and Song.
 Such hast thou arm'd, the Minstrelsie of Heav'n,
 Servility, with freedom to contend,
 170 As both their deeds compar'd this day shall prove.
 To whom in brief thus Abdiel stern reply'd:
 Apostate, still thou err'st; nor end wilt find
 Of erring, from the path of truth remote:
 Unjustly thou deprav'st it with the name,
 175 Of servitude, to serve whom God ordains,
 Or Nature; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude, rules. servility,
 To serve th' Unwise, or Him who hath rebell'd
 180 Against his worthier, as Thine now serve Thee,
 Thy self not free, but to thy self enthral'd:
 Yet leudly dar'st our ministring upbraid.

Reign

or the Accent falls wrong on ambitious; either of which is unsufferable. Rather thus;
 Before thy RANKS, ambitious to RECEIVE.

V. 162. That thy success may show Destruction to the rest. A detestable Fault: the more so, the nearer it comes to good Sense. The Author gave it, That thy success may show INSTRUCTION

V. 174. Deprav'st it with the name Of Servitude. The name that Satan gave it, and That ought to have been retorted here, was not Servitude, but Servility, which have different Notions.

Servitude may be a Necessity from outward Force: but Servility is a Compliance from an inward meanness of Soul. Rather therefore thus;
 Deprav'st it with THAT name

SERVILITY.

V. 178. This is servitude. To serve th' unwise. Better again to keep to the Word, that Satan us'd in reproch:

When he who rules is worthiest, and excels Them whom he RULES. This is SERVILITY. And the Word Ruler in the Repetition has more Force and Rotundity than Govern.

B b 2

V. 188.

Reign Thou in Hell, thy Kingdom; let Me serve
In Heav'n God ever blest, and his Divine
185 Behests obey, worthiest to be obey'd.
Yet Chains in Hell, not Realms expect: mean while
From Me, return'd, (as erst thou saidst) from flight,
This greeting on thy impious Crest receive. *Head*
So saying, a noble stroke he lifted high: *said; a nimble*
190 Which hung not, but so swift with tempest fell *quick*
On the proud Crest of Satan; that no Sight, *nor*
Nor motion of swift Thought, less could his Shield
Such ruin intercept. Ten paces huge
He back recoil'd; the tenth on bended knee
195 His massy Spear upstaid: as if, on Earth
Winds under ground, or Waters forcing way,
Sidelong had push'd a Mountain from his seat,
Half sunk with all his Pines. Amazement seisd
The rebel Thrones, but greater rage to see *Throngs;*
200 Thus foil'd their Mightiest: Ours joy fill'd, and shout *sure*
Preface of Victory, and fierce desire

V. 188. This greeting on thy impious Crest receive. Satan, as he was arm'd with a Helmet, must need receive the Blow on his Crest: but yet to call the Crest, an inanimate Metal, impious is something irregular. 'Tis probable the Author gave it,

This greeting on thy impious HEAD receive.

V. 189. So saying, a noble stroke he lifted high. Vulgar Use has long since made Noble stroke base, and unfit for Heroic. The Author, I presume, gave it,

So said, a nimble stroke he lifted high. The Nimbleness of it appears; since it was as swift as Thought it self. So said; as VI. 745. So said, he o'er his Scepter bowing rose.

V. 190. But so swift with tempest fell. Swift comes again in this same Sentence: Better therefore here, So quick with tempest fell.

V. 192. That no Sight, Nor motion of swift Thought. 'Tis needless to tell any good Poet, that the Author gave it, either No Sight, nor Motion, or No Sight, no Motion. I prefer the for-

mer: because Sight universal bears the Idea of greatest Swiftness; and one Sight is as swift as any other; though the Motion of the Eye be not.

V. 199. The rebel Thrones. All were not Thrones; nor would Thrones be more amaz'd than inferior Cherubs. He certainly gave it,

The rebel THRONGS; as elsewhere he says, Th' Angelic Throngs.

V. 200. Ours joy fill'd, and shout Preface of Victory. What can this mean, Fill'd with shout? I thought, that Shouting had rather emptied a Man, than fill'd him. And why is shout in general, made a Preface of Victory; when generally both sides shout before the Onset? as v. 96. But the shout Of Battel now began. I suspect the Editor was tampering here; and that the Author gave it, Ours Joy fill'd, and sure Preface of Victory.

Sure preface: When they saw Abdiel, a Warriour subaltern, give such a Foil to Satan the Adversaries Chief, what might they not expect from Michael, Gabriel, and the rest of their own great Leaders?

Of

Of Battel; whereat Michael bid, found *bid to*
Th' Arch-Angel trumpet: through the Vast of Heav'n
It sounded, and the faithful Armies rung *sung*
205 Hosanna to the High'st: nor stood at gaze
The adverse Legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamour, such as heard in Heav'n till now
Was never; Arms on Armour clashing bray'd
210 Horrible discord; and the madding Wheels
Of brazen Chariots rag'd: dire was the noise
Of Conflict: over head, the dismal hiss
Of fiery Darts in flaming volleys flew, *The*
And flying vaulted either Host with fire.
215 So under fiery Cope, together rush'd *under that horrid*
Both Battels main, with ruinous assault
And inextinguishable rage: all Heaven *Heav'n's Base*
* Resounded, and had Earth been then, all Earth
Had to her Center shook. What wonder? when *from fled.*
* Stood trembling; but

Millions

V. 202. Michael bid, found Th' Archangel Trumpet. He gave it, Michael bid to found. Bid the Angel, whose Employment it was, To found it. Michael makes but two Syllables.

V. 204. The faithful Armies rung Hosanna to the High'st. No doubt, the Author kept, as he constantly does, to the Scripture Stile, The faithful Armies sung Hosanna.

V. 211. And the madding Wheels Of brazen Chariots rag'd. In the last Note we turn'd out RUNG, and substituted SONG. We'll now make amends, and allow some Ringing. For in stead of Rag'd, when it's strange that the Wheels should rage more than the Horse and their Drivers, the Poet gave it, The madding Wheels

Of brazen Chariots RANG. Brass is the most sonorous Metal; and it follows, Dire was the Noise of Conflict.

V. 212. Over head the dismal Hiss Of fiery Darts. Now our Author is come to that Part of his Poem, where he is most to exert what Faculty he has of 640. Magniloquence of Stile, and Sublimity of Thought:

Nunc, veneranda Palat, magno nunc ore sonandum. He has executed it to admiration: But the danger is, of being hurried away by his unbridled Steed; and of deserting Propriety, while he's hunting after Sound and Tumour. And 'tis hard to guess, what fault to charge on the Printer; since Poetic Fury is commonly both thought and allow'd to be regardless of Syntax. But here in this Sentence, which is certainly vitious, The Hiss flew in Volleys, and the Hiss vaulted the Hosts with Fire, the Author may be fairly thought to have given it, Over head with dismal Hiss The fiery Darts in flaming Volleys flew.

V. 215. So under fiery Cope. In three successive Lines the same Word is thrice repeated, Fiery Darts, vaulted with Fire, and now again Fiery Cope. Our Language, when he sought for Variation, fail'd him. But the last and therefore the most displeasing Repetition may be chang'd thus,

Under THAT BURNING Cope together rush'd. Or, HORRID Cope

V. 219. All Earth Had to her Center shook. Any external Impression that can shake All Earth, must

190
220 Millions of fierce encountering Angels fought
On either side; the least of whom could wield
These Elements, and arm him with the force
Of all their Regions: how much more of Power, *likelier then*
Army against Army numberless to raise
225 Dreadful combustion warring; and disturb,
Though not destroy, their happy Native seat:
Had not th' Eternal King, Omnipotent,
From his strong hold of Heav'n high over-rul'd
And limited their Might: though number'd such, *still left*
230 As each divided Legion might have seem'd
A numerous Host in strength; each armed hand,
A Legion led in fight; yet Leader seem'd
Each Warriour, single as in chief; expert,
When to advance, or stand, or turn, the sway
235 Of Battel; open when, and when, to close
The ridges of grim War. No thought of flight, *bridges*
None of retreat; no unbecoming deed *flinch*
That argu'd fear: each on Himself rely'd,
As only in His arm the moment lay *if sole Arm*
240 Of victory. Deeds of Eternal fame
Were done, but infinite: for wide was spread *far*
That War and various: sometimes on firm ground
A standing fight; then, soaring on main wing, *standing they fought;*
Tor-

must of necessity shake the center too: so that mentioning the Center adds nothing to the Thought: and instead of Terror, provokes Derision. To reconcile High Language with Philosophy and true Sense, it may be varied thus;

Heav'n's base
STOOD TREMBLING; BUT had Earth been then,
all Earth
HAD FROM her Center FLED.

The base of Heaven stood trembling, but the Earth would have fled: and 'tis better to continue the same Thread, than to pass from Resounded to Shook.

V. 223. How much more of Power Army against Army. The Construction is mutilous and defective. Rather thus, or some such way.

How much LIKELIER THEN,

V. 229. Though number'd such. This Number'd is thorough Nonsense here: the Clue of the Sentence guides us to the Meaning of it, in this way or some other like it;
And limited their Might: though STILL LEFT such.

V. 236. To close The ridges of grim War. What are the Ridges of War I understand not: but I presume the Author gave it,

The BRIDGES of grim War; from his Master Homer, Πλάγους γέφυρας. The over are in common acception Bridges: in Homer they are the open Intervals between Rank and File. To open and close such Bridges is a Phrase intelligible.

V. 237. No unbecoming deed That argu'd fear. 'Tis seldom, that Deeds, but want of Deeds, argue

Tormented all the Air: all Air seem'd then
245 Conflicting Fire. Long time in even scale
The Battel hung; till Satan, who that day
Prodigious Pow'r had shown and met in Arms
No equal, ranging through the dire Attack, *deep Arrays*
Of fighting Seraphim confus'd, at length, *mighty*
250 Saw where the Sword of Michael smote, and fell'd
Squadrons at once: with huge two-handed sway
Brandish'd aloft the horrid edge came down
Wide wasting. Such destruction to withstand
He hasted, and oppos'd the rocky Orb
255 Of tenfold Adamant, his ample Shield,
A vast circumference: At his approach
The great Arch-Angel from his warlike toil
Surceas'd; and glad, as hoping here to end
Intestine War in Heav'n, th' arch Foe subdu'd,
260 Or Captive drag'd in Chains, with hostile frown,
And visage all enflam'd, first thus began:
Author of Evil, unknown till thy revolt,
Unnam'd in Heav'n; now plenteous, as thou seest
These Acts of hateful strife, hateful to all;
265 Though heaviest by just measure on thy self
And thy adherents: how hast Thou disturb'd
Heav'n's blessed peace? and into Nature brought

Misery,

gue Fear. Deeds in Battel carry commonly the Honorable Sense; as v. 240. Deeds of eternal Fame. Rather therefore, No unbecoming FLINCH, That argu'd fear.
OF START, OR PALE, or some other Word of that meaning.

V. 239. As only in His arm. Rather thus, As if in His sole Arm the moment lay.

V. 241. For wide was spread. The Author gave it, FAR wide was spread. The Author's Stile here in the neighboring Lines is sententious and broken; not chain'd together by Conjunctions.

V. 243. A standing fight; then soaring. Here the Stile is so broken, that the Syntax is lost. But

it's likely, that he gave it, Sometimes on firm ground Standing THEY FOUGHT; then soaring on main wings.

V. 248. Ranging through the dire Attack Of fighting Seraphim confus'd. Ranging through an Attack, and Fighting confus'd are empty Sound without Sense. The Author gave it,

Ranging through the DEEP ARRAYS Of MIGHTY Seraphim confus'd. Satan who did Wonders that Day, had rang'd through several Arrays of Seraphim, and put them into Disorder and Confusion. So VI. 356, And with fierce onset pierc'd the deep array Of Moloch furious King.

And VI. 841. Of Thrones and mighty Seraphim prostrate.

V. 259,

192 PARADISE LOST VI.
 Misery, uncreated till the crime
 Of Thy Rebellion: how hast Thou instill'd
 270 Thy malice into thousands, once upright
 And faithful, now prov'd false. But think not here
 To trouble Holy Rest: Heav'n casts thee out
 From all her confines. Heav'n the seat of bliss
 Brooks not the works of violence and War.
 275 Hence then, and Evil go with thee along
 Thy offspring, to the place of evil, Hell,
 Thou and thy wicked Crew: there mingle broiles,
 Ere this avenging Sword begin thy doom;
 Or some more sudden vengeance wing'd from God,
 280 Precipitate thee with augmented Pain.
 So spake the Prince of Angels; to whom thus
 The Adversary: nor think Thou with wind
 Of airy Threats to awe, whom yet with Deeds
 Thou canst not. Hast thou turn'd the least of these
 285 To flight? or if, to fall, but that they rise
 Unvanquish'd? easier to transact with me,
 That thou shouldst hope imperious, and, with threats
 To chase me hence. Err not, that so shall end
 The strife which thou call'st evil, but we stile
 290 The strife of Glory: which we mean to win,
 Or turn this Heav'n it self into the Hell
 Thou fablest; here however to dwell free,
 If not to reign: mean while, thy utmost force,
 And join him nam'd Almighty to thy aid,
 295 I fly not; but have fought thee far and nigh.
 They ended parle, and both address'd for fight

V. 289. *The strife which thou call'st evil.* The Author gave it, *The strife which thou call'st HATEFUL.* This appears from Michael's Words above, v. 264. *These Acts of hateful strife, hateful to all.*
 V. 290. *To what things Liken on Earth? conspicuous, that may lift.* I do not disapprove *Conspicuous*; but if the Author had thought of it, I

believe he would have prefer'd This before it, *Liken on Earth? RESEMBLANCE, that may lift.*
 V. 305. *Made horrid Circles.* In this very Sentence he says again, Expectation stood in Horror: the former Word therefore had better be varied. FLAMING, DISMAL, HIDEOUS, or some such Epithet.
 V. 308.

Un-

PARADISE LOST VI. 193
 Unspeakable; for who, though with the tongue
 Of Angels, can relate; or to what things
 Liken on Earth? *conspicuous*, that may lift *Resemblance,*
 300 Human imagination to such highth
 Of God-like Power: for likest Gods they seem'd,
 Stood they, or mov'd; in stature, motion, arms
 Fit to decide the Empire of great Heav'n.
 Now wav'd their fiery Swords, and in the Air
 305 Made horrid Circles; two broad Suns, their Shields, *flaming*
 Blaz'd opposite, while expectation stood
 In horror: from each hand with speed retir'd,
 (Where erst was thickest fight) th' Angelic Throng; *Throngs;*
 And left large field, unsafe within the wind
 310 Of such commotion: such as, to set forth
 Great things by small, if Natures concord broke,
 Among the Constellations *war were* sprung; *warfare*
 Two Planets, rushing from aspect malign
 Of fiercest opposition in mid Sky,
 315 Should combat, and their jarring Spheres confound.
 Together both, with next to' Almighty Arm
 Uplifted *imminent* One stroke they aim'd, *eminent*
 That might determin, and not need Repeat,
 As not of power at once: nor odds appear'd
 320 In might, or swift prevention: but the sword
 Of Michael, from the Armory of God
 Was given him temper'd so; that neither keen
 Nor solid might resist that edge. It met
 The sword of Satan, with steep force to smite.
 325 Descending, and in half cut sheer, nor staid;

But

V. 308. *Th' Angelic Throng.* He gave it often makes his stile obscure and difficult, to those that know not Latin.
 V. 312. *Among the Constellations war were sprung.* The Context shews, that the Author gave it, *Uplifted EMINENT.*
 Among the Constellations WARFARE sprung. *Uplifted* and *Imminent* contradict each other: for *Uplifted* has a Motion upwards, and *Imminent* a tendency downwards.
 V. 317. *Uplifted imminent.* The Author gave it, *Uplifted EMINENT.*
 C c V. 331.

But with swift wheel reverse deep entring shar'd
 All his right side. Then *Satan* first knew pain,
 And writh'd him to and fro convolv'd; so fore
 The griding sword with discontinuous wound
 330 Pass'd thro' him: but th' *Ethereal* substance clos'd,
 Not long divisible; and from the gash
 A stream of *Nectarous* humor issuing flow'd
 Sanguin, such as *Celestial* Spirits may bleed;
 And all his Armour stain'd, ere while so bright.
 335 Forthwith on all sides to his aid was run
 By Angels many and strong, who interpos'd
 Defense: while others bore him on their Shields
 Back to his Chariot; where it stood retir'd
 From off the files of war. There they him laid
 340 Gnashing for anguish and despite and shame,
 To find himself not matchless, and his pride
 Humbled by such rebuke; so far beneath
 His confidence to equal God in pow'r.
 Yet soon he heal'd; for Spirits that live throughout
 345 Vital in every part, nor as frail man
 In Entrails, Heart or Head, Liver or Reins,
 Cannot but by Annihilating die;
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid Air:
 350 All Heart they live, all Head, all Eye, all Ear,
 All Intellect, all Sense: and as they please,
 They limb themselves; and colour, shape and size
 Assume, as likes them best, condense or rare.
 Mean while in other parts like deeds deserv'd

Memorial;

V. 332. A stream of Nectarous humor issuing flow'd. Here's an odious Blunder, whether the Printer's or the Editor's, hard to conjecture. *Nectarous* Humor? Nectar is the Drink of the Gods: and was *Satan's* Humor or Blood a proper Drink? But the next Line shews, what the Author dictated, *sanguin, such as Celestial spirits may bleed.* The whole Distich is word for word taken from a Verse in *Homer*,

Ἰχθυὸς, ὅτε κτερεῖται πρὸς μακροπόρον ὁμοῖον.
Homer's Gods, when wounded, bled *Ichor*, different from Human Blood, and peculiar to Them. And *Milton* makes his Angels bleed the same Humor, that has no other Name. He gave it therefore, *A stream of ichorous humor issuing flow'd.*

V. 356. And with fierce Ensigns pierc'd the deep array. Another Blunder again; though not quite so

355 Memorial; where the might of *Gabriel* fought,
 And with fierce *Ensigns* pierc'd the deep array
 Of *Moloch* furious King; who him defy'd, *Onset*
 And at his Chariot wheels to drag him bound
 Threaten'd; nor from the Holy One of Heav'n
 360 Refrain'd his tongue blasphemous: but anon
 Down cloven to the waste, with shatter'd Arms
 And uncouth pain fled bellowing. On each wing,
Uriel and *Raphael* his vaunting foe, *each his*
 (Though huge, and in a Rock of Diamond arm'd)
 365 Vanquish'd, *Adramelech* and *Asmodai*;
 Two potent Thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds thro' Plate and Mail,
 Nor stood unmindful *Abdiel* to annoy
 370 The Atheist Crew; but with redoubled blow
Ariel and *Arioch* and the violence
 Of *Ramiel*, scorch'd and blasted, overthrew.
 I might relate of thousands, and their names
 Etérnize here on Earth: but those elect
 375 Angels, contented with their fame in Heav'n,
 Seek not the praise of Men; the other sort,
 In might though wond'rous, and in Acts of War,
 Nor of Renown less eager, yet by doom,
 Cancel'd from Heav'n and sacred memory,
 380 Nameless in dark oblivion let them dwell.
 For Strength from Truth divided and from Just,
 Illaudable, nought merits but dispraise
 And ignominy; yet to glory aspires

Vain-

so vile as the last. Why are *Ensigns*, the Colours, call'd *fierce*; the tameest things in the whole Battel? And how could they pierce an Array, that are never us'd for striking? The Author gave it, *And with fierce ONSET pierc'd the deep Array.* As v. 92. *And rushing Sound Of Onset*; and 387. *The Battel swerv'd, With many an Inroad ger'd.*

V. 363. *Uriel* and *Raphael* his vaunting foe.]

Both the Accent *Ráphael*, two Syllables only as *Uriel*, and the Syntax too shew, that he gave it, *Uriel and Raphael each his vaunting foe.* The Speaker here is *Raphael*; and it had been improper to mention himself as a third Person, and tell his own Exploits; but that *Adam* knew not his Name. Had he known it, He must have said, *Uriel and I*; which he can't not to do.

Vain-glorious, and through infamy seeks fame:
 385 Therefore eternal silence be their doom.
 And now their Mightiest quell'd, the battle swerv'd,
 With many an inrode gor'd; deformed rout
 Enter'd, and foul disorder; all the ground
 With shiver'd armour strown, and on a heap
 390 Chariot and Charioteer lay overturn'd
 And fiery foaming Steeds. * *What stood, recoil'd*
O'erwearied, thro' the faint Satanic Host,
Defensive scarce: or, with pale fear surpris'd,
 Then first with fear surpris'd and sense of pain,
 395 Fled ignominious; to such evil brought
 By sin of disobedience, till that hour
 Not liable to fear or flight or pain.
 Far otherwise th' inviolable Saints
 In Cubic Phalanx firm advanc'd entire,
 400 Invulnerable, impenetrably arm'd:
 Such high advantages, their innocence
 Gave them above their foes, not to have sin'd,
 Not to have disobey'd; in fight they stood,
 Unwearied, unobnoxious to be pain'd.
 405 By wound, tho' from their place by violence mov'd.
 Now Night her course began, and over Heav'n
 Inducing darkness, grateful truce impos'd,
 And silence on the odious din of War:

* *Yet somewhat stood*
The faint Satanic Host; o'erwearied stood,
Defensive scarce: then

Under

V. 391. What stood, recoil'd — or Fled ignominious. This Sentence is inexplicable. What Contradiction is that, *What stood, fled*? And yet that is the plain Syntax, as it now stands. And what's through the Host? Some wrong must have been done to our Author here. To come at his Meaning and Intention, the whole Paragraph must be reform'd. This way may be one:
And fiery foaming Steeds. Yet somewhat stood
The faint Satanic Host; o'erwearied stood

Defensive scarce: then with pale fear surpris'd,
Then first with fear surpris'd, &c.

V. 399. In Cubic Phalanx.] This is an Expression unknown before. To make it *Cubic*, it must be as high, as it's broad. So that if a Thousand Square march'd on the Ground, a Thousand times as many flew in the Air. Change the Word some-way; in *MARTIAL* Phalanx, or twenty ways besides.

V. 411.

Under her cloudy Covert, both retir'd,
 410 Victor and vanquish'd: on the foughen field
Michael and his Angels prevalent all his
 Encamping, plac'd in Guard their Watches round,
 Cherubic waving fires: on th' other part
Satan, with his rebellious, disappear'd
 415 Far in the dark dislodg'd: and void of rest,
 His Potentates to Council call'd by night;
 And in the midst, thus undismay'd began:
 O now in danger try'd, now known in Arms
 Not to be overpowr'd, Companions dear,
 420 Found worthy, not of Liberty alone,
 (Too mean pretense) but what we more affect,
 Honour, Dominion, Glory and Renown; *Pow'r and*
 Who have sustain'd, one day, in doubtful fight
 (And if one day, why not eternal days?)
 425 What Heaven's Lord hath powerfulest to send
 Against us from about his Throne, and judg'd
 Sufficient to subdue us to his will,
 But proves not so: then, fallible it seems
 Of Future, we may deem him, though till now
 430 Omniscient thought. True is, less firmly arm'd,
 Some disadvantage we endur'd, and pain,
 Till now not known; but known, as soon condemn'd:
 Since now we find this our Empyrean form
 Incapable of mortal injury,
 435 Unperishable; and, though pierc'd with wound,
 Soon closing, and by native vigour heal'd.

Of

V. 411. Michael and his Angels.] He rather gave it,
 Michael and all his Angels.
 Michael two Syllables, as usual: so Uriel, Gabriel, Raphael, Abdiel.

V. 415. And void of rest.] The Author must give it,
 He void of rest.
 If And be admitted, then the rebellious Crew too were void of rest, and call'd a Council, and began

the following Speech. But since the Potentates only were assembled; the inferior Crew overwearied may be suppos'd to have rested and slept.

V. 422. Honour, Dominion, Glory and Renown.] The Author would not say thus; Honour, Glory, and Renown; three Words all allied together; and put Dominion, of another Family, betwixt them. He rather gave it thus,
 POW'R AND Dominion, Glory and Renown.
 V. 467.

Of evil then so small, as easy think
 The remedy: perhaps, more valid Arms,
 Weapons more violent, when next we meet,
 440 May serve to better Us, and worse our foes;
 Or equal what between us made the odds,
 In Nature none. If other hidden cause
 Left them superior; while we can preserve
 Unhurt our Minds and Understanding sound,
 445 Due search and consultation will disclose.
 He sat: and in th' assembly next upstood
Nisroch, of Principalities the prime:
As one, he stood escap'd from cruel fight, *He stood, as one*
 Sore toil'd; his riven Arms to havoc hewn:
 450 And cloudy in aspect, thus answering spake:
 Deliv'rer from new Lords, leader to free
 Enjoyment of our right as Gods; yet hard
 For Gods, and too unequal work we find,
 Against unequal arms to fight, in pain,
 455 Against unpain'd, impassive: from which evil
 Ruin must needs ensue. For what avails
 Valour or strength, tho' matchless quell'd with pain?
 Which all subdues, and makes remis the hands
 Of mightiest. Sense of Pleasure we may well
 460 Spare out of life perhaps, and not repine;
 But live content, which is the calmest life:
 But Pain is perfect misery, the worst
 Of evils; and excessive overturns
 All patience. *He, who therefore can invent* *Therefore, He who*
 465 With what more forcible we may offend
 Our yet unwounded Enemies, or arm
 Our selves with like defense, *to me, deserves* *from*
 No less than for deliv'rance what we owe.

V. 467. To me deserves. To me, if it had any sense, must be in the Idiotic Phrase, To me, in my opinion. But the Author would not use that. He gave it.

FROM ME DESERVES.

V. 483. Pregnant with infernal flame. It's too soon yet for Satan, to mention Infernal Flame. The Word Pregnant shows, the Author gave it. INTERNAL Flame: the Bowels of the Soil were fraught

Whereto with look compos'd *Satan* reply'd:
 470 Not uninvented that, which thou aright
 Believ'st so main to our success, I bring.
 Which of us who beholds the *bright surface* *surface bright*
 Of this Ethereal mold, whereon we stand,
 This continent of spacious Heav'n, adorn'd
 475 With Plant, Fruit, Flour Ambrosial, Gems and Gold;
 Whose Eye so superficially surveys
 These things, as not to mind from whence they grow
 Deep under ground, materials dark and crude,
 Of spiritous and fiery spume; till touch'd
 480 With *Heavens* ray, and temper'd they shoot forth *Heav'n's warm*
 So beauteous, op'ning to the ambient light?
 These in their dark nativity the Deep
 Shall yield us pregnant with *infernal flame*; *internal*
 Which into hollow Engins, long and round
 485 Thick-ramm'd, at th' other bore with touch of fire
 Dilated and infuriate, shall send forth
 From far with thund'ring noise, among our foes
 Such implements of mischief; as shall dash
 To pieces and o'erwhelm whatever stands
 490 Adverse: that they shall fear we have disarm'd
 The Thund'rer of his only dreaded Bolt.
 Nor long shall be our labour; yet ere dawn,
 Effect shall end our wish. Mean while, revive;
 Abandon fear; to strength and counsel join'd,
 495 Think nothing hard, much less to be despair'd.
 He ended; and his words their drooping cheer
 Enliven'd, and their languish'd hope reviv'd. *Enliven'd,*
 Th' invention all admir'd; and each how He
 To be th' inventor mis'd: so easie it seem'd
 500 Once found, which yet unfound, most would have thought
 Im-

fraught with it; it only wanted Skill and Manufacture to make it useful.

V. 497. Their drooping cheer Enliven'd.] Had the Author said Enliven'd, he would have put Their

Impossible: yet haply of Thy race
 In future days, (if Malice should abound,) ^{shall}
 Some one intent on mischief, or inspir'd
 With dev'lish machination, might devise ^{may}
 505 Like instrument to plague the Sons of men
 For sin, on war and mutual slaughter bent.
 Forthwith from Council to the work they flew;
 None arguing stood, innumerable hands
 Were ready: in a moment, up they turn'd
 510 Wide the Celestial soil, and saw beneath
 Th' originals of Nature in their crude
 Conception: Sulphurous and Nitrous Foam
 * They found, they mingled, and with subtle Art
 Concocted and adust'd, they reduc'd ^{reduce}
 515 To blackest grain, and into store convey'd: ^{convey:}
 Part hidden veins digg'd up (nor hath this Earth
 Entrails unlike of Mineral and Stone,) ^{dig}
 Whereof to found their Engins, and their Balls
 Of mislive ruin: part incentive Reed
 520 Provide pernicious, with one touch to fire. ^{obsequious}
 * They pound, they mingle, and with sooty Chark

Their gloomy cheer, or a Word of that Character;
 not Drooping, which is a quite different Idea. But
 he gave it.

Their drooping cheer ENLIVEN'D.

V. 502. If Malice should abound.] And presently,
 ly, Might devise. Rather, SHALL and MAY.

V. 513. They found, they mingled, and with subtle
 Art.] Here's such a Row of Blunders, follow-
 ing and producing one another; that it will be
 tiresome to get through them. But to execute it,
 one Postulatum is to be premis'd; that Milton
 here is describing the making of Gunpowder, and
 that He was not ignorant how it is made. The
 first thing then, that shocks one, is Sulphurous and
 Nitrous Foam concocted and adust'd. Those two
 Ingredients adust'd? Why at the least approach of
 Heat they will fly away in Exhalations. It must
 be very subtle Art, even in Devils themselves, to
 adust Brimstone and Saltpetre. But then he men-

tions only those two Materials, which without
 Charkal can never make Gunpowder. And this
 leads to the first and main Emendation; that in-
 stead of this *subtle Art*, the Poet gave it *sooty*
Chark. The Printer or Editor (not knowing that
Chark is in the Original and Workman's Lan-
 guage the same as *Charcoal*, the last Syllable be-
 ing only explanative) took it for a Mistake in the
 Writer, and substituted in its place the fittest
 Word he could think of. The next Blunder he
 made was *They found*. No doubt, they found
 Sulphur and Nitre, or else they could not have
 us'd them: but that they expected and were as-
 sur'd of, before they turn'd up the Soil. *Satan*
 had describ'd them; and every one wonder'd he
 could mis so easy a Thought. But any one that
 has seen a Gunpowder Mill, or heard the Rattling
 of it at a distance, knows that without long
 pounding the three Ingredients together, no Pow-
 der can be made. And this *Found* (being once
 put in stead of *Pound*;) to agree with it, all the
 Verbs

So all ere day-spring, under conscious Night
 Secret they finish'd, and in order set,
 With silent circumspection unespied.
 Now, when fair Morn orient in Heav'n appear'd; ^{orient Morn}
 525 Up rose the Victor Angels, and to Arms
 The matin Trumpet sung: in Arms they stood
 Of Golden Panoply, refulgent Host,
 Soon banded: others from the dawning Hills ^{Downs and}
 Look'd round; and Scouts each coast light-armed scour,
 530 Each quarter; to descry the distant Foe,
 Where lodg'd, or whither fled; or if for fight,
 In motion or in halt: Him soon they met
 Under spread Ensigns moving nigh, in slow
 But firm Battalion. Back with speediest Sail
 535 Zophiel, (of Cherubim the swiftest wing)
 Came flying, and in mid Air aloud thus cry'd:
 Arm, Warriours, Arm for fight: the foe at hand,
 Whom fled we thought, will save us long pursuit.
 This day, fear not his flight; so thick a Cloud
 540 He comes: and settled in his face I see
 Sad resolution and secure. Let each ^{Staid}
 His

Verbs that follow'd; *Mingle*, *Reduce*, *Convey*, *Dig*
 were chang'd in their Tenses; to the damage too
 of the Sense: for the Present Tense shows both
 readier Attempt and quicker Dispatch. And that
 Tense, among all the Changes, is yet preserv'd
 in the Close, *Provide*; which demonstrates, that
 all the foregoing Verbs were of the same man-
 ner. Write therefore this whole Paragraph, as
 the Poet certainly gave it:

They POUND, they MINGLE, and with sooty
 CHARK,
 Concocted and adust'd, they REDUCE
 To blackest Grain, and into store CONVEY:
 Part hidden Veins DIG UP.
 Sooty Chark, as IV. 317. The sooty Grain, and
 V. 449. Sooty Coal.

V. 520. Part incentive Reed Provide pernicious.]
 Pernicious quite overshoots the Mark. The poor
 Reed more pernicious than the Engins and Balls?
 I am persuaded that the Author gave it and dis-

tinguish'd it thus: Part incentive Reed
 Provide, obsequious with one touch to fire.

V. 528. Others from the dawning Hills Look'd
 round.] Dawning Morn, Dawning Light are stand-
 ing Words in Poetry; but Dawning Hills are great
 Rarities; Luminous, such as do not receive the
 Dawn, but make it. But the Poet dictated it,
 Others from the Downs and Hills.
 Or perhaps, CLIMBING Hills, as III. 346.
 Obtains the brow of some high-climbing Hill.

V. 541. Sad resolution and secure.] That's but a
 sad Epithet for Resolution: The Poet gave it,
 STAI'D Resolution and secure; OR STERN.
 The following Advice, Let each his Coat gird well,
 &c. is word for word taken from Nestor's Direc-
 tions in Homer:
 Εὐ τοῖς περὶ δόρυ δαΐδου, καὶ δ' ἀνδρῶν δαΐδου,
 &c.

D d

V. 549.

His adamantine Coat gird well, and each
 Fit well his Helm, gripe fast his orbed Shield,
 Born ev'n or high: for this day will pour down,
 545 If I conjecture ought, no drizzling show'r,
 But ratling storm of arrows, barb'd with fire.
 So warn'd he Them, aware themselves; and soon
 In order, quit of all impediment,
 Instant, without disturb, they *took* alarm,
 550 And onward move, embattel'd. When behold
 Not distant far, with heavy pace, the Foe
 Approaching gross and huge, in hollow *Cube*
 Training his devilish Enginry, impal'd,
 On every side, with shadowing Squadrons deep,
 555 To hide the fraud. At interview, both stood
 A-while: but suddenly at head appear'd
Satan; and thus was heard commanding loud:
 Vanguard, to Right and Left the Front unfold;
 That all may see who hate us, how we seek
 560 Peace and *Composure*, and with open Breast
 Stand ready to receive them; if they like
 Our *Overture*, and turn not back Perverse:
 But that I doubt. However witness, Heav'n,
 Heav'n, witness Thou anon; while we *discharge*
 565 Freely our part: Ye, who appointed stand,
 Do, as you have in *Charge*; and briefly *touch*

take

Square

What

V. 549. *They took alarm.*] He gave it TAKE, as in the next Line *Move*.

V. 552. *In hollow Cube Training his Enginry.*] This hollow *Cube* is the *Cubic Phalanx*, VI. 399. over again. Who will say, he did not know the Definition of a *Cube*? No doubt he gave it thus;
 In hollow SQUARE

Training, his devilish Enginry.
 A hollow *Square* is a familiar Phrase in Military Language: *Hollow*, consisting only of the Outlines, the inward Space empty.

V. 574. *Or hollow'd bodies made of Oak or Fir.*] We have not had a Cast of our Editor's Skill this great while; but he returns now, improv'd in

Dulness and Nonsense, in proportion to the time of his Absence. I'll first give the Passage, as it came from the Poet's Forge; and that will clearer detect the Editor's Bungling.

*A triple mounted Row of Pillars laid
 On Wheels; for like to Pillars most they seem'd,
 Brass, Iron, CAST IN Mold.*
 Brass and Iron cast in a Mold into the form of Pillars. What can be plainer? But this Idiot of an Editor, between *Pillars*, and their Materials, *Brass and Iron*, inserts this pretious Distich,
 Or hollow'd Bodies made of Oak or Fir

With Branches lopt, in Wood or Mountain fell'd.
 Hollow'd Bodies? both Words absurd. Who ever said, *Bodies* made of Oak or any Materials what-
 ever!

What we propound, and *loud*, that all may hear.
 So scoffing in ambiguous words, He scarce
 Had ended; when to right and left the Front
 570 Divided, and to either Flank retir'd:
 Which to our eyes discover'd, new and strange,
 A triple mounted row of Pillars laid
 On wheels; for like to Pillars most they seem'd,
 [Or hollow'd bodies made of Oak or Fir
 575 With branches lopt, in Wood or Mountain fell'd,]
 Brass, Iron, *Stony Mold*: had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce: at each behind
 A Seraph stood, and in his hand a Reed
 580 Stood waving tip'd with fire; while we suspense
 Collected stood, within our thoughts amus'd:
 Not long; for sudden All at once their Reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 585 But soon obscur'd with smoke, all Heav'n appear'd,
 From those deep-throated Engins belch'd, whose roar
 Embowel'd with outrageous *noise* the Air,
 And all her Entrails tore; disgorging foul
 Their devilish glut, chain'd Thunderbolts and Hail
 590 Of Iron Globes: which on the Victor Host
 Level'd with such impetuous fury sinore;

Held

blast

That

ever? Bodies are made by the first Creator only. And then *Hollow* should not be here mention'd: He anticipates what comes after, *Their gaping Mouths* portending hollow Truce. But what purblind Creatures does he make the good Angels; that at so near an Interview, could not discern whether the Cannon were Brass, Iron, Oak, Fir, or Stone? And then his last Elegancy, *In Wood or Mountain fell'd*: Under favour of Nonsense, why do you put *Mountain* in opposition to *Wood*? If Oak or Fir be fell'd in a Mountain, must it not be a *Woody Mountain*, as our Poet names one, VIII. 303?

V. 576. *Brass, Iron, Stony Mold.*] Whether the Editor with Design, or the Printer by Mistake,

made this *Stony Mold*, I will not be the Judge. I am content, that I have rid the Poem of *Stone Cannon*; and left it good Artillery of *Brass* and *Iron*.

V. 580. *Stood waving.*] This is very low. A Seraph stood, and in his Hand a Reed stood; and in the next Line the Angels stood. He gave it,
 HELD waving.

V. 587. *Whose roar Embowel'd with outrageous noise.*] Roar with *Noise*, is but Roar with Roar. And it must be more than mere *Noise*, that *tears the Air's Entrails*. I believe he gave it, *Outragious FORCE, OR BLAST*.

D d 2

V. 615.

That whom they hit, none on their feet might stand,
 Though standing else as Rocks; but down they fell
 By thousands: Angel on Arch-Angel roll'd,
 595 The sooner for their Arms. Unarm'd they might
 Have easily, as Spirits, evaded swift
 By quick Contraction or Remove: but now
 Foul dissipation follow'd and forc'd rout;
 Nor serv'd it to relax their ferried Files.
 600 What should they do? if on they rush'd, repulse
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter: for in view
 Stood rank'd of Seraphim another row
 605 In posture to displode their second tire
 Of Thunder: back defeated to return
 They worse abhor'd. Satan beheld their plight,
 And to his Mates thus in derision call'd:
 O Friends, why come not on these Victors proud?
 610 Erewhile they fierce were coming; and when We,
 To entertain them fair with open front
 And breast, (what could we more?) propounded terms
 Of Composition; straight they chang'd their minds,
 Flew off, and into strange Vagaries fell,
 615 As they would dance: yet for a Dance they seem'd if they danc'd: it
 Somewhat extravagant and wild; perhaps
 For joy of offer'd peace: but I suppose,
 If our Proposals once again were heard,

We

V. 615. As they would dance: yet for a Dance they seem'd. This is something negligently slur'd over. I rather suppose He gave it, As if they DANC'D: yet for a Dance it seem'd. These Passages, of Satan and Belial's insulting and jesting Mockery, have been often censur'd; especially by an ingenious Gentleman, who had a settled Aversion to all Puns, as they are call'd; which Niceness, if carried to Extremity, will depreciate half of the Good Sayings of the old Greek

and Latin Wits. I'll not engage in the Opinions of either Side. But, for my Author's Vindication, I'll observe, that he copied from his great Predecessor Homer; who makes Patroclus, after he had slain Cebriones, Hector's Charioteer, to take the like jocular insulting Humor;

Τὸν δ' ἐπικερτομέων περὶ σέθεν, Πατρὸς κλέος ἱπποῦ.
 ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ ὢς ῥῆα κούρῃς.
 &c.

V. 634

We should compel them to a quick Result.
 620 To whom thus Belial in like gamefom mood:
 Leader, the terms we sent were terms of Weight,
 Of hard Contents, and full of Force urg'd home;
 Such as we might perceive amus'd them all,
 And stumbled many: who receives them right,
 625 Had need from head to foot well understand:
 Not understood, this gift they have besides;
 They shew us when our Foes walk not upright.
 So they among themselves in pleasant vein
 Stood scoffing, highten'd in their thoughts beyond
 630 All doubt of Victory: Eternal Might
 To match with their inventions they presum'd
 So easy, and of his Thunder made a scorn,
 And all his host derided; while they stood
 A while in trouble: but they stood not long.
 635 Rage * prompted them at length, and found them Arms
 Against such hellish mischief fit to oppose.
 Forthwith (behold the excellence, the pow'r
 Which God hath in his mighty Angels plac'd)
 Their Arms away they threw; and to the Hills
 640 (For Earth hath this variety from Heav'n
 Of pleasure situate in Hill and Dale)
 Light as the Lightning glimpse they ran, they flew;
 From their Foundations loos'ning to and fro
 They pluck'd the seated Hills with all their load, th' high-seated
 645 Rocks, Waters, Woods; and by the shaggy tops Quarries,
 * soon had prompted Thought, Up-

V. 634. But they stood not long. Rage prompted them at length. This is unwarily put; for if Rage did but prompt them at length, they must needs have stood long. Rather put it thus;

Rage soon had prompted THOUGHT, and found them Arms.
 Jamque faces & saxa volant: Furor arma ministrat.

V. 644. They pluck'd the seated Hills. Seated is not peculiar to Hills; the Vallies are seated as much as They. He gave it,

They pluck'd th' HIGH-SEATED Hills.
 As VII. 585.

The holy Mount of Heav'n's high-seated top.

V. 645. Rocks, Waters, Woods. 'Tis hard to call the Waters, the Load of the Hills; when in Nature they must emerge from the Bottom: and harder to say, The Angels bore the Waters in their Hands. He must have given it,

Rocks, QUARRIES, Woods; and by the shaggy tops, Rocks and Quarries, as V. 759.

From Diamond Quarries hew'n, and Rocks of Gold.
 V. 652.

- Up-lifting bore them in their hands: Amaze,
 Be sure, and terror seiz'd the rebel host:
 When coming towards them so dread they saw
 The bottom of the Mountains upward turn'd;
 650 Till on those cursed Engins triple row
 They saw them whelm'd; and all their Confidence
 * Under the weight of Mountains bury'd deep:
 Themselves invaded next, and on their Heads
 Main Promontories flung, which in the Air
 655 Came shadowing, and oppress'd whole Legions arm'd.
 Their Armour help'd their Harm, crush'd in and bruise'd
 Into their Substance pent; which wrought them pain
 Implacable and many a dolorous groan,
 Long struggling underneath, ere they could wind
 660 Out of such prison: though Spirits of purest light,
 Purest at first, now gross by Sinning grown.
 The rest in imitation to like Arms
 Betook them, and the neighboring Hills up tore:
 So Hills amid the Air encounter'd Hills
 665 Hurl'd to and fro with jaculation dire,
 That under ground they fought in dismal shade;
 Infernal noise. War seem'd a civil Game
 To this uproar; horrid confusion heap'd
 Upon confusion rose. And now all Heav'n
 670 Had gone to wrack, with ruin over-spread;
 Had not th' Almighty Father, where He sits
 * Dash'd; all their Labours vain to fragments broke:

V. 652. Under the weight of Mountains buried deep.] We have had just now, The bottom of Mountains, and to bring in again, The weight of Mountains, is too jejune for our Author's usual Copiousness. Nor was the Weight, the sole Annoyance, for they could easily have remov'd it; as soon after the Devils too up tore the Hills, as easily as the good Angels. Among several ways of Change, this may be one;

And all their Confidence
 DASH'D, ALL THEIR LABOURS VAIN TO FRAG-
 MENTS BROKE,

V. 662. The rest in imitation.] This may be defended: the Rest of the Satanical Host, that were not hamper'd in their Armour: but then it should have been express'd, The Rest casting away their Armour. Better thus general.

The rest in imitation to like Arms
 Betook HIM.

V. 667. Dismal shade; Infernal Noise.] The Author gave it, Dismal shade;
 Infernal NIGHT,

Shrin'd

V. 681.

- Shrin'd in his Sanctuary of Heav'n secure,
 Consulting on the sum of things, foreseen
 This tumult and permitted, all advis'd:
 675 That His great purpose He might so fulfil,
 To honour his Anointed Son aveng'd
 Upon his enemies; and to declare
 All Power on him transferr'd: whence to his Son
 Th' Assessor of his Throne He thus began:
 680 Effulgence of my Glory, Son belov'd,
 Son, in whose face invisible is beheld,
 * Visibly what by Deity I am,
 And in whose hand what by Decree I do,
 Second Omnipotence; two Days are pass'd,
 685 Two days, as we compute the days of Heav'n,
 Since Michael and his Pow'rs went forth to tame
 These disobedient: fore hath been their fight,
 As likeliest was, when two such Foes met arm'd:
 For to themselves I left them; and thou know'st,
 690 Equal in their Creation they were form'd,
 Save what Sin hath impair'd: which yet hath wrought
 Insensibly, for I suspend their doom:
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found.
 695 War wearied hath perform'd what War can do,
 And to disorder'd rage let loose the reins
 With Mountains as with Weapons arm'd; which makes
 * What I invisible by Deity am,

Wild

V. 681. Son, in whose face invisible is beheld.] This Distich is strangely inverted. What Contradiction is That, Is beheld invisible? He must have design'd it thus; but Blots and Interlines confounded it;

Son, in whose Face is visible beheld,
 What I invisible by Deity am.

V. 683. And in whose hand what by Decree I do.] This is not intelligible. The Author gave it, And by whose Hand what I decree I do.

V. 691. Save what Sin hath impair'd.] Sin here, the most emphatical Word lies mute without Tone or Accent. Rather thus;
 Save what's by Sin impair'd.

V. 694. And no solution will be found.] Solution is something too weak, to support the Sentence. Rather thus;

And no DECISION will be found.
 The Battel will never be decided; both Parties being Immortal, and near an equal Match in Strength.

V. 773.

Wild work in Heav'n, and dang'rous to the main.
 Two days are therefore pass'd, the Third is thine:
 700 For thee I have ordain'd it; and thus far
 Have suffer'd, That the Glory may be thine
 Of ending this great War, since none but Thou
 Can end it. Into Thee such Virtue and Grace
 Immense I have transfus'd, that all may know
 705 In Heav'n and Hell thy Power above compare;
 And this perverse Commotion govern'd thus,
 To manifest Thee worthiest to be Heir,
 Of all things to be Heir; and to be King
 By sacred Unction, thy deserved right.
 710 Go then, Thou Mightiest in thy Father's might:
 Ascend my Chariot, guide the rapid Wheels
 That shake Heav'n's Basis; bring forth all my War,
 My Bow and Thunder; my Almighty Arms
 Gird on, and Sword upon thy puissant Thigh;
 715 Pursue these sons of Darkness, drive them out
 From all Heav'n's bounds into the utter Deep:
 There let them learn, as likes them, to despise
 God and *Messiah* His anointed King.
 He said; and on his Son with Rayes direct
 720 Shone full: He all his Father full express'd
 Ineffably into his Face receiv'd;
 And thus the filial Godhead answer'ing spake:
 O Father, O Supreme of heav'nly Thrones,
 First, Highest, Holiest, Best; Thou always seek'st
 725 To glorify thy Son, I always Thee,
 As is most just. This I my glory account,
 My exaltation and my whole delight,
 That Thou, in Me well pleas'd, declar'st thy will
 Fulfil'd, which to fulfil is all my bliss.
 730 Scepter and Pow'r, thy giving, I assume;
 And gladlier shall resign, when in the end
 Thou shalt be All in All, and I in Thee

For

For ever, and in Me All whom thou lov'st:
 But whom thou hat'st, I hate; and can put on
 735 Thy Terrors, as I put thy Mildness on,
 Image of Thee in all things: and shall soon,
 Arm'd with Thy might, rid Heav'n of these rebell'd,
 To their prepar'd ill Mansion driven down,
 To chains of darkness and th' undying Worm,
 740 That from thy just obedience could revolt,
 Whom to obey is happiness entire.
 Then shall thy Saints unmix'd, and from th' impure
 Far separate, circling thy holy Mount
 Unfeign'd *Halleluias* to Thee sing,
 745 Hymns of high praise, and I among them chief.
 So said; he o'er his Scepter bowing, rose
 From the right hand of Glory where he sat:
 And the third sacred Morn began to shine
 Dawning through Heav'n. Forth rush'd with whirlwind sound
 750 The Chariot of Paternal Deity,
 Flashing thick flames, Wheel within Wheel undrawn,
 It self instinct with Spirit, but convoy'd
 By four Cherubic shapes; four Faces each
 Had wond'rous; as with Stars their Bodies all
 755 And Wings were set with Eyes; with Eyes the Wheels
 Of Beryl, and careering Fires between:
 Over their heads a crystal Firmament,
 Whereon a Sapphir Throne, inlaid with pure
 Amber, and colours of the showry Arch.
 760 He in Celestial Panoply all arm'd
 Of radiant *Urim*, work divinely wrought,
 Ascended; at his right hand Victory
 Sat Eagle-wing'd; beside him hung his Bow
 And Quiver with three-bolted Thunder stor'd;
 765 And from about him fierce Effusion roll'd
 Of smoke and bickering flame and sparkles dire.
 Attended with ten thousand thousand Saints

E e He

He onward came, far off, his Coming shone:
 And twenty thousand (I their Number heard)
 770 Chariots of God, half on each hand were seen.
 He on the wings of Cherub rode sublime
 On the Crystallin Sky, in Sapphir thron'd
 Illustrious far and wide, but by his Own
 First seen: Them unexpected joy surpris'd,
 775 When the great Ensign of Messiah blaz'd
 Aloft by Angels born, his Sign in Heav'n:
 Under whose conduct Michael soon reduc'd
 His army, circumfus'd on either wing,
 Under their Head imbody'd all in one.
 780 Before him Pow'r Divine his way prepar'd:
 At His command th' uprooted Hills retir'd
 Each to his place; They heard his voice and went
 Obsequious: Heav'n his wonted face renew'd,
 And with fresh flourets hill and valley smil'd.
 785 This saw his hapless Foes, but stood obdur'd,
 And to rebellious fight rallied their pow'rs,
 Insensate, Hope conceiving from Despair:
 In Heav'nly Spirits could such Perverseness dwell?
 But to convince the Proud what Signs avail?
 790 Or Wonders move th' Obdurate to relent?
 They, harden'd more by what might most reclame,
 Grieving to see his Glory, at the sight
 Took envy; and aspiring to His highth,
 Stood reibattel'd fierce, by force or fraud.
 795 Weening to prosper, and at length prevail
 Against God and Messiah, or to fall
 In universal ruin lost: and now
 To final Battel drew, disdaining flight,

V. 772. On the Crystallin Sky.] On the Wings
 of Cherubs, and on the Sky too? He gave it,
 Through the Crystallin Sky.
 As v. 889. Rode through mid Heaven.
 V. 779. Under their Head.] Michael was their
 Head before. Clearer therefore this,
 Under NEW Head imbody'd all in one.
 V. 788. In Heav'nly spirits could such Perverseness dwell?
 Tantæm animis cælestibus iræ?
 V. 790.

Or faint retreat: when the great Son of God
 800 To all his Hosts on either hand thus spake:
 Stand still in bright array, ye Saints; here stand,
 Ye Angels arm'd: this day from Battel rest:
 Faithful hath been your warfare, and of God
 Accepted; fearless in his righteous cause,
 805 And as ye have receiv'd, so have ye done
 Invincibly. But of this cursed Crew
 The punishment to other Hand belongs;
 Vengeance is His, or whose He sole appoints:
 Number to This day's work is not ordain'd,
 810 Nor Multitude; stand only and behold
 God's indignation on these Godless pour'd
 By Me: not You but Me they have despis'd,
 Yet envied; against Me is all their rage:
 Because the Father, t'whom in Heav'n supreme
 815 Kingdom and Pow'r and Glory appertain,
 Hath honour'd Me according to his will.
 Therefore to Me their doom he hath assign'd:
 That They may have their wish, to try with Me
 In Battel which the Stronger proves; they All,
 820 Or I Alone against them: since by Strength
 They measure all, of other excellence
 Not emulous, nor care who them excels;
 Nor other strife with them I do vouchsafe:
 So spake the Son; and into terror chang'd
 825 His count'nance too severe to be beheld;
 [And full of wrath bent on his Enemies.]
 At once the Four spread out their starry wings
 With dreadful shade contiguous; and the Orbs
 Of his fierce Chariot roll'd, as with the sound

V. 790. What Signs avail? Or Wonders move?
 He rather gave it.

V. 796. Against God and Messiah.] God here
 is without any Accent, contrary to Poetic Art. He
 might give it thus; 'Gainst God and his Messiah,

V. 826. And full of wrath bent on his Enemies.]
 This Verse, in the midst of the elevated Style, is
 so mean and flat, so superfluous too or rather
 cumbersome, that I need not say, it was the Edi-
 tor's Handiwork.

830 Of torrent Floods or of a numerous Host.
He on his impious Foes right onward drove,
Gloomy as Night; under his burning Wheels
The stedfast Empyræan shook throughout,
All but the Throne it self of God. Full soon
835 Among them he arriv'd; in His right hand
Grasping ten thousand Thunders, which he sent
Before him, such as in their Souls infix'd
Plagues: they astonish'd all resistance lost,
All courage; down their idle weapons drop'd.
840 O'er Shields and Helms and helmed Heads he rode
Of Thrones and mighty Seraphim prostrate;
That with'd the Mountains now might be again
Thrown on them, as a shelter from his ire.
Nor less on either side tempestuous fell
845 His Arrows, from the fourfold-visag'd Four,
Distinct with eyes; and from the living wheels
Distinct alike with multitude of eyes,
(One Spirit in them rul'd) and every eye
Glar'd lightning, and shot forth pernicious fire
850 Among th' accurs'd; that wither'd all their Strength,
And of their wonted vigour left them drain'd,
Exhausted, spiritless, afflicted, fall'n.
Yet Half his strength He put not forth, but check'd
His Thunder in mid volly: for he meant
855 Not to destroy, but root them out of Heav'n.

The

V. 832. *Gloomy as Night.* From Homer,
Of *εἰρημὸν νύκτι* *Περικλῆς*, *Δεινὸν ὡς νύκτι*.

V. 837. *Of Goats or timorous flock.* If or is admitted, then the other Flock must be *Sheep*; contrary to the Scripture Allegory, which places *Sheep* for Happiness, and *Goats* for Damnation. He gave it therefore,
Of *Goats*, *A timorous flock*.

V. 839. *With terrors and with furies.* This must not pass by any means. We cannot allow *Furies* in Heaven; especially in the Mes-

siah's Party. He rather gave it, *With terrors and with scourges to the bounds.*

V. 866. *Burnt after them to the bottomless Pit.* This is very strange Measure; unless he affected to make his Verse *bottomless* too, to express the Idea. But that Whim pursued, would produce strange Monsters in Verse. This may be one way of changing it;
Burnt after them, DOOM'D TO TH' INFERNAL PIT.

V. 867. *Hell heard th' unsufferable noise.* There could be no great Noise caus'd by Spirits falling through

The overthrown he rais'd, and as a Herd
Of Goats, or timorous flock, together throng'd
Drove them before him Thunder-struck, pursu'd
With terrors and with furies to the bounds
860 And Crystal wall of Heav'n; which op'ning wide
Roll'd inward, and a spacious Gap disclos'd
Into the wasteful Deep. The monstrous sight
Struck them with horror backward; but far worse
Urg'd them behind: headlong themselves they threw
865 Down from the verge of Heav'n. Eternal Wrath
Burnt after them to the bottomless pit.
* Hell heard th' unsufferable noise; Hell saw
Heav'n ruining from Heav'n: and would have fled
Affrighted, but strict Fate had cast too deep
870 Her dark foundations, and too fast had bound
Nine days they fell; confounded Chaos roar'd
And felt tenfold confusion in their fall
Through his wild Anarchy; so huge a rout
Incumber'd him with ruin: Hell at last
875 Yawning receiv'd them whole, and on them clos'd
Hell their fit habitation fraught with fire
Unquenchable, the house of woe and pain.
Disburden'd Heav'n rejoic'd; and soon repair'd
† Her mural breach, returning whence it roll'd.
* the hideous Cries and Yells;
† Its Breach repair'd,

Sole

through next to a Vacuum; especially when *Moloch* says, they fell very slowly, as against their natural Levity, 11. 80.

With what compulsion and laborious strife
They sunk so low.

'Twas not the Noise of the Fall, but the Clamour of those that were falling. And *Unsufferable* fills the Verse, more than it does the Sense. Rather thus;
Hell heard the hideous CRIES AND YELLS; Hell saw.

V. 868. *Heav'n ruining from Heav'n.* Ruining

is here a Deponent, but in some Places an Active. Better therefore,
Heav'n tumbling down from Heav'n.

Our Author seems so rejoic'd that he had finish'd the foregoing most lofty Flight to his Satisfaction, that in these three Lines he willingly gave Ease to his tired Fancy.

V. 878. *And soon repair'd Her mural breach, returning.* How is this? *Heaven repair'd her Breach*, and yet the Breach return'd spontaneously? And then again, How did the Breach roll, or the Breach return? He ascribes that to the Breach, the Gap in

880 Sole Victor, from th' expulsion of his Foes
 Messiah his triumphal Chariot turn'd,
 To meet him all his Saints, who silent stood
 Eye-witnesses of his Almighty Acts,
 With Jubilee advanc'd: and as they went,
 885 Shaded with branching Palm, each order bright
 Sung Triumph, and him sung Victorious King, *sung Him,*
 Son, Heir, and Lord; to Him Dominion giv'n,
 Worthiest to Reign. He celebrated rode
 Triumphant through mid Heav'n, into the Courts
 890 And Temple of his mighty Father thron'd
 On high: who into Glory Him receiv'd,
 Where now He sits at the right hand of Bliss.
 Thus measuring things in Heav'n by things on Earth,
 At thy request and that thou may'st beware
 895 By what is past, to Thee I have reveal'd,
 (What might have else to human Race been hid)
 The Discord which befel, and War in Heav'n *erewhile*
 Among th' Angelic Pow'rs, and the deep Fall
 Of those too high aspiring, who rebell'd
 900 With Satan: he, who envies now thy state, *Him,*
 Who now is plotting how he may seduce
 Thee also from Obedience; that with Him
 Bereav'd of happiness thou may'st partake
 His punishment, Eternal misery:
 905 Which would be all his solace and revenge, *This. His great*
 As

in the Wall, which belongs to the Wall it self.
 Rather thus;

Disburden'd Heav'n rejoyc'd; THE CRYSTAL WALL
 ITS BREACH REPAIR'D, returning whence it roll'd.

V. 886. *Sung Triumph, and him sung.* He must
 rather design it,
 Sung Triumph, and SING HIM, victorious King.

V. 897. *The Discord which befel, and war in*
Heav'n. This is loose and gaping. I rather be-
 lieve he gave it,

The Discord which befel EREWHILE in Heav'n.

V. 900. *With Satan; He who envies.* True Con-
 struction requires,
 With Satan; HIM, who envies now thy state.

V. 905. Which would be all his solace and re-
 venge. Rather thus;
 This would be HIS GREAT Solace and Revenge.
 This refers to the following Clause, as it should
 do: Which looks back to the preceding.

As a despite done against the most High,
 Thee once to gain Companion of his Woe.
 But listen not to his Temptations: warn
 Thy weaker: let it profit thee to have heard
 910 By terrible Example the reward
 Of disobedience: firm they might have stood,
 Yet fell: remember, and fear to transgress.

V. 906. *As a despite done against the most High.* intended it,
 For a Support of the Accent, he must have Done against God most High.

PARADISE LOST.

BOOK VII.

DESCEND from Heav'n, *Urania*. by that name
If rightly thou art call'd, whose Voice divine
Following, above th' *Olympian* Hill I soar,
Above the flight of *Pegaséan* wing.

5 The Meaning, not the Name, I call: for Thou
Nor of the *Muses Nine*, nor on the top
Of old *Olympus* dwel'st; but Heav'nly-born,
Before the Hills appear'd or Fountain flow'd,
Thou with Eternal Wisdom didst converse,
10 Wisdom thy Sister; and with Her didst play
In presence of th' Almighty Father, pleas'd
With thy Celestial Song. Up-led by thee
Into the Heav'n of Heav'ns I have presum'd,
An Earthly Guest, and drawn Empyrean Air,
15 Thy *tempring*. With like safety guided down
Return me to my Native Element:
Left from this flying Steed unrein'd (as once
Bellerophon, though from a lower clime)

One,
Parnassus

Thee *tempting*.

Climb
Dismounted,

V. 6. *Nor of the Muses Nine*.] I believe, the Author gave it, *Nor of the Muses ONE*; And in the next Line, *PARNASSUS* rather than *Olympus*.

V. 15. *And drawn Empyrean Air*, Thy *tempring*.] This is one of those deformed Faults; the more ugly, the more it looks like Sense. Did the Muse then *temper* the Empyrean Air for him? Was it not fit for Respiration, without some Mixture? But what did she mix with it, some Terrestrial Vapours, as habitual to an Earthly Guest? So that if ever in his Vth and VIth Books he once fail'd

in that *Divine Afflatus*, which the Poets talk of; we must impute it to the Foggy Air, which he breath'd along with the Pure. But to leave the Printer's Blunder; our Poet gave it, *THEE TEMPTING*; an Emendation so evident, that any Words to clear it, would be to obscure it. *

V. 18. *Bellerophon, though from a lower clime*.] Here's another Prank of the Printer, scarce inferior to the last. *Fall from a lower clime*? Those that know what a *Clime* signifies, will see it is mere Nonsense. The Author gave it, *Bellerophon, though from a lower CLIME*. Bell.

* Should it rather be;

..... *Empyrean Air*.
Preventing, with like safety guided down,
Return me to my native element:
B.

PARADISE LOST VII.

Dismounted, on th' *Aléan* Field I fall,
20 Erroneous there to wander and forlorn.
Half yet remains unsung; but narrower bound,
Within the visible Diurnal Sphere.

Standing on Earth, not rapt above the Pole,
More safe I sing with mortal voice, unchang'd
25 To hoarse or mute: though fall'n on evil days,
On evil days though fall'n and evil Tongues;
In Darkness and with Dangers compass'd round,
And Solitude: yet not Alone, while Thou
Visit'st my slumbers Nightly, or when Morn
30 Purples the East. Still govern Thou my Song,
Urania; and fit Audience find, though few.
But drive far off the barbarous dissonance
Of *Bacchus* and his revellers, the race
Of that wild rout that tore the *Thracian* Bard

35 In *Rhódope*; where Woods and Rocks had Ears
To rapture, 'till the savage clamour drown'd
Both Harp and Voice: nor could the Muse defend
Her Son. So fail not Thou, who Thee implores:
For Thou art Heav'nly, She an empty Dream.

40 Say, Goddess, what ensu'd when *Raphael*,
The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
Apostasie, by what befel in Heav'n
To those Apostates; lest the like befal

lofty
low

With

Name.

Raphael mild,

In

Bellerophon upon *Pegasus* did not climb, mount, soar so high: His Flight was within our Air, *Milton's* to the Heaven of Heavens.

V. 24. *With Mortal voice, unchang'd To hoarse or mute*.] This Epithet, *Mortal*, by no means can be admitted here. Was his Voice *Immortal* then, while he was singing the two last Books? And what Sense is that, *Mortal* Voice not chang'd to *Hoarse*? Why, if the Voice should grow *Hoarse*, is it not still *Mortal*? And what's a Voice chang'd to *Mute*? *Mute* is *Dumb*; and a Voice become dumb, is not chang'd into *Dumbness*, but extin-

guish'd: as a Sound is not chang'd into Silence, but expires in Silence. Rather therefore thus;
More safe I sing with LOFTY voice, unchang'd To hoarse or LOW.

V. 27. *In Darkness and with Dangers*.] He must needs design it,
WITH *Darkness* and with *Dangers* compass'd round.

V. 39. *She an empty Dream*.] I believe he gave it, *She an empty NAME*.

V. 40. *When Raphael*.] 'Tis against his Custom
F f

- 45 In Paradise to Adam or his Race, *Him and His fair Spouse,*
 Charg'd not to touch the interdicted Tree;
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 50 Though wandring. He with his consoled Eve
 The story heard attentive, and was fill'd
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as Hate in Heav'n,
 55 And War so near the Peace of God in Bliss,
 With such confusion; but the Evil soon
 Driv'n back *redounded* as a flood on those *Seat*
 From whom it sprung, impossible to mix *Wicked*
 With Blessedness. Whence Adam soon repeal'd *redounding* *dispell'd*
 60 The doubts that in his heart arose: and now
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this World
 Of Heav'n and Earth conspicuous first began;
 When, and whereof created, for what cause;
 65 What within Eden or without was done
 Before his memorie; as one *whose* drought *asbo', his*
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his Heav'nly Guest:
 70 Great things and full of wonder in our ears,
 Far differing from this World, thou hast reveal'd,

Divine

from to make Raphael, or Ariel, &c. three Syllables. He must have added another Word at the close of the Verse;
 When Raphael MILD or MEEK.

V. 45. In Paradise to Adam or his Race.] Adam was nam'd just before, and is unnecessarily repeated. And then His Race is incautiously put here: they were not, as yet unbegotten, charg'd not to touch the Tree: No body was so charg'd, but Adam and Eve. Better therefore thus;
 In Paradise to HIM AND HIS FAIR SPOUSE,

V. 51. And was fill'd.] He gave it, And were fill'd. Adam with his Consort: as presently, To their thought.

V. 55. And War so near the Peace of God in Bliss.] War so near Peace. This was the Editor's fancied Elegancy. The true Poet gave it, The SEAT of God in Bliss.

V. 56. With such confusion; but the Evil soon.] When he says, The Evil, and not The Danger, the Mischief; some Word should have preceded, implying

- Divine interpreter, by favour sent
 Down from the Empyréan to forwarn
 Us timely of what might else have been our loss;
 * Unknown, which human knowledge could not reach.
 76 For which to th' infinitely Good we owe
 Immortal thanks; and his admonishment
 Receive with solemn purpose to observe
 Immutably his sov'rain will, the end
 80 Of what we are. But since thou hast vouchsaf'd
 Gently for our instruction to impart
 Things above Earthly thought, which yet concern'd
 Our knowing, as to Highest Wisdom seem'd;
 Deign to descend now lower, and relate
 85 What may no less perhaps avail us known:
 How first began this Heav'n which we behold
 Distant so high, with moving Fires adorn'd
 Innumerable, and This which yields or fills
 All space, the ambient Air wide-interfus'd,
 90 Imbracing round this florid Earth: what cause
 Mov'd the Creator in his holy Rest
 Through all Eternity so late to build
 In Chaos; and the work begun, how soon
 Absolv'd; if unforbid thou may'st unfold
 95 What We, not to explore the secrets ask
 Of his Eternal Empire; but the more
 To magnific his works, the more we know.

* Untold what

And

plying the said Evil. I suspect therefore he gave it, WICKED confusion; but the Evil soon.

V. 57. Driv'n back redounded.] If Redounded be allow'd, it becomes Narrative again: therefore he gave it REDOUNDING. The Sequel of the Paragraph is, To hear of War, of Confusion, of the Evil soon redounding.

V. 59. Whence Adam soon repeal'd The doubts.] A new Phrase, To repeal Doubts. He gave it, Whence Adam soon DISPELL'd The doubts.

V. 66. As one whose drought Yet scarce allay'd.] The Syntax requires, As one who eyes the Stream. Therefore the Author gave it, with his usual Abjection of the Vowel,

As one who, His drought
 Yet scarce allay'd, still eyes the current Stream.

V. 75. Unknown, which human knowledge.] I believe he gave it, because it is better, thus;
 UNTOLD WHAT human knowledge could not reach.

F f 2

V. 99.

- And the great *Light* of day yet wants to run *Lord*
 Much of his Race though sleep; suspense in Heav'n
 100 Held by thy voice, thy potent voice, He *hears*, *flays*
 And longer will delay to hear Thee tell
 His Generation, and the rising Birth
 Of Nature from the unapparent Deep
 Or if the Star of Ev'ning and the Moon
 105 Haste to thy Audience; Night with Her will bring
 Silence, and Sleep list'ning to Thee will watch,
 Or We can bid his absence, 'till thy Song
 End, and dismiss thee ere the Morning shine.
 Thus *Adam* his illustrious Guest besought.
 110 And thus the Godlike Angel answer'd mild:
 This also thy request with caution ask'd
 Obtain: though to recount Almighty works
 What words or tongue of Seraph can suffice? *from*
 Or heart of man suffice to comprehend?
And I was absent then on high Behest.
 * Yet what *thou canst attain*, which best may serve
 116 To glorify the Maker, and infer *thy*
 Thee also happier, shall not be with-held
 Thy hearing: such Commission from above
 I have receiv'd, to answer thy desire
 120 Of knowledge within bounds. Beyond, abstain
 * *I since have learn'd,*

V. 98. And the great Light of day.] He certainly gave it, either, the great Lord of day, or the great LAMP of day: as VII. 370.
First in his East the glorious Lamp arose,
Regent of day.

V. 100. Held by thy voice, thy potent voice, he hears.] Held by thy voice, he hears? Ridiculous. He must hear, before he could be held by his voice. The Poet gave it,
Held by thy voice, thy potent voice, he STAYS.

V. 113. What words or tongue of Seraph.] Words, or tongue, in Contradistinction? Can Words be without the Tongue? or Tongue express any thing without Words? He gave it,

What words FROM tongue of Seraph?

V. 115. Raphael gives a long Account of the Six Days Creation, as if he saw it himself: and yet VII. 229, 240, he acknowledges that he did not see it, being all that while absent by a Commission to watch the Gates of Hell, lest the Damned should make an Eruption thence. I'll presume therefore, as I have done once before, to add a Verse to the great Author, for the Uniformity of the Poem:
And I was absent then on high Behest.

Yet what I SINCE HAVE LEARN'D, which best may serve.

V. 121. Nor let thine own inventions hope.] Inventions

- To ask; nor let thine own *inventions* hope
 Things not reveal'd, which th' *invisible* King, *Conceptions*
 Only Omniscient, hath suppress'd in night, *universal*
 To none communicable in Earth or Heav'n:
 125 Enough is left besides to search and know.
 But Knowledge is as Food, and needs no less
 Her Temperance over Appetite, to know *Man's* *than* *infuse*
 In measure, what the mind may well contain:
 Oppresses else with Surfeit; and soon turns *which*
 130 Wisdom to Folly, as Nourishment to Wind.
 Know then, that after *Lucifer* from Heav'n
 (So call him, brighter once amidst the Host
 Of Angels, than that Star the Stars among)
 Fell with his flaming Legions through the Deep
 135 Into his place, and the great Son return'd
 Victorious with his Saints; th' Omnipotent
 Eternal Father from his Throne beheld
 Their multitude, and to his Son thus spake:
 At least our envious Foe hath fail'd, who thought
 140 All like himself rebellious, by whose aid
 This inaccessible high strength, the seat
 Of Deity supreme, Us dispossest'd,
 He trusted to have seiz'd; and into fraud
 Drew many, whom their place knows here no more:
 145 Yet far the greater part have kept, I see,

Their

ventions is not so proper here. I suppose, he gave it, either INQUIRIES, or CONCEPTIONS, or CONJECTURES.

V. 122. Which th' invisible King.] In such a plenty of Epithets, I cannot believe he would say, with wrong Accent, *Invisible*. I rather think he gave it, a Word of more Significancy,
Which th' UNIVERSAL King.

V. 126. But Knowledge is as Food, &c.] This Comparison of Knowledge to the Mind, as Food to the Body, is so embarrass'd in the Diction, that the Syntax can find no Exit. I'll endeavour first to reform it, and then the Remarks will be short and easy.

But Knowledge is as Food, and needs no less MAN's Temperance, THAN Appetite; to INFUSE In measure, what the Mind may well contain: Oppresses else with Surfeit, WHICH soon turns Wisdom to Folly, as Nourishment to Wind. In the present Reading, Her Temperance over Appetite is twice obnoxious. 'Tis not Her Temperance, but the Man's over her: nor Her's over Appetite, but the Man's again. Desire of Knowledge is made parallel to Appetite of Food; and so one is not over the other, but Reason over both. Temperance to know in measure, is not exact: for it's Reason's Office to know, Temperance's to obey its Orders. AND soon turns, is yet more faulty; for Knowledge does not turn Nourishment to Wind, but Surfeit does it.

V. 155.

- Their station; Heav'n yet populous retains
 Number sufficient to possess her Realms
 Though wide, and This high Temple to frequent
 With Ministeries due and solemn Rites.
 150 But lest his Heart exalt him in the harm
 Already done, to have dispeopled Heav'n,
 My damage fondly deem'd; I can repair
 That detriment, if such it be to lose
 Self-lost; and in a moment will create
 155 Another World, *out of one Man a Race* *and from*
 Of Men innumerable, there to dwell,
 Not here; till by degrees of Merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd
 160 And Earth be *chang'd* to Heav'n, and Heav'n to Earth, *chain'd*
 One Kingdom, *Joy and Union* without end. *join'd in*
 Mean while inhabit lax, ye Powers of Heav'n;
 And Thou my Word, begotten Son, by Thee
 This I perform: Speak Thou, and be it done.
 165 My overshadowing Spirit and Might with Thee
 I send along: ride forth, and bid the Deep
 Within appointed Bounds be Heav'n and Earth;
 Boundless the Deep, because I Am who fill
 Infinitude: nor vacuous the Space;
 170 Though I uncircumscrib'd my self retire,
 And put not forth my *Goodness*, which is free *Greatness*
 To

V. 155. *Out of one Man.*] Without a Comma for Distinction (which yet should be visible in the Sense, as well as in the Print) the Sentence runs thus, I'll create another World out of one Man. Rather therefore thus;

Another World, AND FROM one Man a Race.

V. 160. *And Earth be chang'd to Heav'n, and Heav'n to Earth, One Kingdom, Joy and Union without end.*] I scarce know two viler Misprints in the whole Poem; because they lurk undiscover'd under the Similitude of Sense. But surely it's little Advantage for Heaven, to be chang'd to

Earth: and Joy and Union come both odly together, and have no Cement with the preceding Words. The Author gave it;

And Earth be CHAIN'D to Heav'n, and Heav'n to Earth;

One Kingdom JOIN'D in Union without end.

This Promise was at the Creation perform'd; for

II, 1053, Satan, when he first got out of Chaos,

Behold far off 'th' Empyrean Heaven,

And fast by hanging in a golden Chain

This pendant World,

And Chaos says, II, 1005,

Now lately Heav'n and Earth, another World,

Hang

- To act or not. Necessity and Chance
 Approach not Me, and what I Will is Fate.
 So spake th' Almighty; and to what He spake
 175 His Word, the filial Godhead, gave effect.
 Immediate are the Acts of God, more swift
 Than time or motion; but to human ears
 Cannot without process of Speech be told,
 So told as earthly notion can receive.
 180 Great triumph and rejoicing was in Heav'n,
 When such was heard declar'd th' Almighty's Will:
 Glory they sung to the most High, good-will *God*
 To future Men, and in their dwellings peace:
 Glory to Him whose just avenging ire
 185 Had driven out th' ungodly from his sight
 And th' habitations of the Just: to Him
 Glory and praise, whose wisdom had ordain'd
 Good out of Evil to create; instead
 Of Spirits malign a better Race to bring
 190 Into their vacant room, and thence diffuse
 His good to Worlds and Ages infinite.
 So sung the Hierarchies: Mean while the Son
 On His great Expedition now appear'd,
 Girt with Omnipotence, with Radiance crown'd
 195 OF Majesty Divine; Sapience and Love
 Immense, and all his Father in him shone.
 About his Chariot numberless were pour'd *throng'd*
 Cherub

Hang o'er my Realm, link'd in a golden Chain
 To that side Heaven, from whence your Legions fell.

Sive canis Fatum; seu quod jubet ipse canendo
 Fit Fatum.

V. 171. *And put not forth my Goodness.*] Nothing can be plainer by the Context, than that the Author gave it,

And put not forth my GREATNESS.

This agrees with filling Infinitude; and retiring,

though uncircumscrib'd. III, 165.

So shall thy Goodness and thy Greatness both,

V. 175. *And what I Will is Fate.*] From Lucan,

Deus magnusque potensque

V. 182. *Glory they sung to the most High.*] The Measure links for want of Support. He design'd it, *Glory they sung to God most High.* As it is Luke ii, 14. *Glory to God in the highest, on earth peace, good-will towards men.*

V. 197. *Numberless were pour'd Cherub and Seraph.*] 'Tis an awkward Expression, Cherubs were pour'd: He rather gave it,

About his Chariot numberless were THRONG'D.

V. 205.

Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and Chariots wing'd,
 200 From th' Armoury of God; where stand of old
 Myriads between two brazen Mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial Equipage: and now came forth ^{which}
 Spontaneous, for within them Spirit liv'd, ^{liv's}
 205 Attendant on their Lord: Heav'n open'd wide
 Her everduring Gates, Harmonious sound
 On golden Hinges moving, to let forth
 The King of Glory in his powerful Word
 And Spirit coming to create new Worlds.
 210 On heav'nly ground they stood, and from the shore ^{Heaven's Bound}
 They view'd the vast unmeasurable Abyfs
 Outrageous as a Sea, dark, wastful, wild,
 Up from the bottom turn'd by furious winds
 214 And surging waves, as mountains to assault ^{threatning}
 * Heav'n's highth, and with the Center mix the Pole.
 Silence, ye troubled Waves, and † thou Deep, Peace;
 Said then th' Omnific Word; your Discord end:
 Nor staid, but on the Wings of Cherubim ^{He, but on}
 * Heav'n's Highth, and overwhelm th' Empyrean Plains,
 † Peace, thou Deep;

Up-lifted

V. 203. And now came forth.] He gave it, WHICH, OF THAT.

V. 204. For within them Spirit liv'd.] To say Liv'd, implies, as if they did not live still, when Raphael spake this: but they are suppos'd permanent and perpetual. He gave it, For within them Spirit liv's.

V. 210. On Heavenly Ground they stood.] Was that worth mentioning, as done only on this new Occasion? Did not they stand and walk on Heavenly Ground all along, while they dwelt in Heaven? The Author gave it, ON HEAVEN'S BOUND they stood.

V. 214. As mountains to assault Heav'n's highth.] Mountains, an Idea from our Earth form'd by Pro-

vidence, is too little to express the immense Billows of this infinite Chaos; and Mountains are quiet and peaceable, do not make Assaults, unless thrown by Homer's Giants, or Milton's Angels. Perhaps he gave it, as MOUNTING to assault; though I should prefer THREATNING.

V. 215. And with the Center mix the Pole.] Here our Poet forgot himself, that he now is speaking of Matters before the World's Creation:

Verum opere in longo fas est obrepere somnum.
 At least, it should have been Poles; mix them both. But there were then no Poles nor Centers. Among various ways, it may be thus alter'd;
 To assault.

Heav'n's highth, AND OVERWHELM TH' EMPYREAN PLAINS.

V. 216.

Uplifted, in Paternal Glory rode
 220 Far into Chaos and the World unborn;
 For Chaos heard his voice. Him all his Train
 Follow'd in bright procession to behold
 Creation, and the wonders of his might.
 Then staid the fervid Wheels; and in his hand
 225 He took the golden Compasses, prepar'd
 In God's eternal store, to circumscribe
 This Universe, and all created things. ^{fix its spacious wide.}
 One foot he center'd, and the other turn'd
 Round through the vast profundity obscure;
 230 And said, Thus far extend, thus far, thy Bounds;
 This be thy just Circumference, O World.
 Thus God the Heav'n created, thus the Earth,
 Matter unform'd and void: Darkness profound
 Cover'd th' Abyfs: but on the watry calm
 235 His brooding wings the Spirit of God outspread,
 And vital virtue' infus'd, and vital warmth ^{sovent}
 Throughout the fluid Mass; but downward purg'd
 The black tartareous cold Infernal dregs
 Adverse to life; * then founded, then conglob'd
 240 Like things to like, the rest to several place ^{Fire to highest}
 * Four Elements then rose,

Disparted,

V. 216. And thou Deep, Peace.] He rather gave it in this Order;
 Silence, ye troubled Waves, and Peace, thou Deep.

V. 218. Nor staid, but on the Wings.] Rather thus;
 Nor staid HE, but on Wings.

V. 227. This Universe, and all created things.] The Angels in Milton's Notion were created, and yet not circumscrib'd by this Universe. And all created things, in this new Creation, are included in and are parts of this Universe: so that it's the same thing twice over. Perhaps better thus;
 To circumscribe

This Universe, and FIX ITS SPACIOUS WIDE.

V. 236. And vital virtue' infus'd, and vital warmth.] Vital comes twice, purely for want of

another Epithet proper. Rather therefore thus;
 And vital virtue' infus'd, and SOVENT warmth.
 Sovent warmth, the most legitimate Word for Hatching, Brooding, and Incubation.

V. 239. Then founded then conglob'd—the rest to several place.] This Paragraph is drawn with such Unaccurateness and Indistinction, that without criticising it, I'll propose in my Thought, what, or what like, he would have given, could he have revis'd his Poem;

Adverse to Life: FOUR ELEMENTS THEN ROSE,
 Like things to like. FIRE TO THE HIGHEST place
 Disparted, and between spun out the Air,
 And Earth TERRAQUEOUS on her Center hung.
 Terraqueous makes up the four Elements: Fire, Air, Land, and Water: and to hang on its Center supposes it self-balance'd, without naming the Word.
 G g V. 241.

Disparted, and between spun out the Air,
 And Earth *self-balanc'd* on her Center hung. *Terraqueous*
 Let there be Light, said God; and forthwith Light,
 Ethereal, first of things, quintessence pure,
 245 Sprung from the Deep; and from her native East
 To journey through the airy gloom began,
 Spher'd in a radiant Cloud: for yet the Sun
 Was not; She in a cloudy Tabernacle
 Sojourn'd the while. God saw the Light was good;
 250 And light from darkness by the Hemisphere
 Divided: *Light the Day, and Darkness Night* *Day the Light, the*
 He nam'd. Thus was the First Day Ev'n and Morn:
 Nor past uncelebrated, nor unsung
 By the Celestial Quires; when orient Light
 255 Exhaling first from Darkness they beheld,
 Birth-day of Heav'n and Earth. With joy and shout
 The hollow universal Orb they fill'd,
 And touch'd their Golden Harps, and hymning prais'd
 God and his works, Creator Him they sung,
 260 Both when First Ev'ning was, and when First Morn.
 Again, God said, Let there be Firmament
 Amid the Waters, and let it divide
 The Waters from the Waters: and God made
 The Firmament; expanse of liquid, pure,
 265 Transparent, elemental Air; diffus'd
 In circuit to the *uttermoſt* convex *outermost*
 Of this great Round: partition firm and sure,
 The Waters underneath from those above
 Dividing: for as Earth, so He the World
 270 Built on circumfluous Waters calm, in wide
 Crystallin Ocean; and the loud misrule
 Of Chaos far remov'd; lest fierce extremes

Contiguous

V. 271. *Light the Day, and Darkness Night* He nam'd. Our Poet was negligent here; where, if he had attended, he could have been as exact as any one living. *Light the Day* he nam'd, that is, in true Language, He nam'd the Day which was nameless before, *Light*. This is the Effect of so placing the Article; contrary both to Fact, and Milton's own Meaning. Our Bible has it proper; God.

Contiguous might distemper *the whole frame*: *all the Frame*:
 And Heav'n He nam'd the Firmament: So ev'n
 275 And morning Chorus sung the Second Day.
 The Earth was form'd; but in the Womb as yet
 Of Waters Embryon immature involv'd,
 Appear'd not: over all the face of Earth
 Main Ocean flow'd; not idle, but with warm
 280 Prolifick humor soft'ning all her Globe,
 Fermented the great Mother to conceive,
 Sate with genial moisture: when God said,
 Be gather'd now, ye Waters, under Heav'n
 Into once place, and let dry Land appear.
 285 Immediately the Mountains huge appear
 Emergent, and their broad bare backs upheave
 Into the Clouds; their tops ascend the Sky:
 So high as heav'd the tumid Hills; so low
 Down sunk a hollow bottom broad and deep,
 290 Capacious bed of Waters: thither They
 Hastened with glad precipitance, uproll'd
 As drops on dust conglobing from the dry:
 Part rise in crystal wall, or ridge direct,
 For haste; such flight the great command impress'd
 295 On the swift floods. As Armies at the call
 Of Trumpet (for of Armies thou hast heard)
 Troop to their Standard: so the watry throng,
 Wave rolling after wave, where way they found,
 If steep, with torrent rapture, if through plain,
 300 Soft-ebbing; nor withstood them Rock or Hill,
 But They, or under ground, or circuit wide
 With serpent error wandring, found their way;
 And on the wathy Ooze deep channels wore,
 Easy, ere God had bid the ground be dry;

All

God call'd the Light Day, and the Darkness Night: So the Greek, *Tὸ πρῶτον ἡμέραν, καὶ τὸ δεύτερον Νύκτα*: and so all Languages that use Articles: the Latin has none. He is right in v. 274.

And Heaven he nam'd the Firmament. And so not, The Heaven he nam'd Firmament. And so in v. 307. Give it therefore thus: Divided: DAY THE LIGHT, THE Darkness Night. V. 321. G g 2

305 All but within those banks, where Rivers now
Stream, and perpetual draw their humid train.
The Dry land Earth, and the great receptacle
Of congregated Waters He call'd Seas:
And saw that it was good, and said, Let th' Earth
310 Put forth the verdant Grass, Herb yielding Seed,
And Fruit Tree yielding Fruit after her kind,
Whose Seed is in her self upon the Earth.
He scarce had said; when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
315 Brought forth the tender Grass, whose verdure clad
Her universal face with pleasant green:
Then Herbs of every leaf, that sudden flour'd
Op'ning their various colours, and made gay
Her bosom smelling sweet. And these scarce blown;
320 Forth flourish'd thick the clustring Vine; forth crept
The *smelling* Gourd; upstood the corney Reed *swelling*
Embattel'd in her field; and th' humble Shrub,
And Bush with friz'd hair implicit; last
Rose as in dance the stately Trees, and spread
325 Their branches hung with copious Fruit, or gem'd
Their blossoms: with high Woods the hills were crown'd, *With*
With Tufts the vallies and each fountain side,
With Borders long the Rivers; that *Earth now* *now Earth*
Seem'd like to Heav'n, a seat where Gods might dwell,
330 Or wander with delight, and love to haunt
Her sacred shades. Though God had yet not rain'd
Upon the Earth, and Man to till the ground
None was; but from the Earth a dewy Mist
Went up, and water'd all the ground and each

Plant.

V. 321. *Forth crept The smelling Gourd.* A mere
Mistake of the Printer: The Author gave it,
Forth crept the SWELLING Gourd. As *Propertius*;
Caeruleus Cucumis, tumidoque Cucurbita ventre.
Those that stily maintain, that *SMELLING* was
Milton's Word, and interpret it the *Melon*, seem
not to attend, that he had the Word *Smelling*

two Lines before, and would not have doubled it
so soon again: and that he does not name here
any particular Plant, but whole Tribes and Spe-
cies; the Vine, the Gourd, the Reed, the Shrub,
the Bush, the Tree. *Gourds* are as numerous a
Family, as most of the other; and include the
Melon within the general Name; which though it
smells,

335 Plant of the field, which ere it was in th' Earth
God made, and every Herb, before it grew
On the green stem: God saw that it was good.
So Ev'n and Morn recorded the Third Day.
Again th' Almighty spake: Let there be Lights
340 High in th' expanse of Heaven to divide
The Day from Night; and let them be for Signs,
For Seasons and for Days and circling Years;
And let them be for Lights, as I ordain
Their office in the Firmament of Heav'n,
345 To give Light on the Earth: and it was so.
And God made Two great Lights, great for their use
To Man; the greater to have rule by Day,
The less by Night altern: and made the Stars,
And set them in the Firmament of Heav'n
350 To illuminate the Earth, and rule the Day
In their vicissitude, and rule the Night;
And Light from Darkness to divide. God saw,
Surveying his great work, that it was good:
For of celestial Bodies first the Sun
355 A mighty Sphere he fram'd, unlightsome first,
Though of Ethereal Mold: then form'd the Moon
Globose, and every magnitude of Stars,
And sow'd with Stars the Heav'n thick as a field.
Of Light by far the greater part he took,
360 Transplanted from her cloudy Shrine, and plac'd
In the Sun's Orb; made porous to receive
And drink the *liquid Light*, firm to retain *lucid Draught*
Her gather'd beams, great Palace now of Light.
Hither as to their *Fountain other Stars* *spring the Planet*
Repairing

smells, it swells likewise.

V. 326. *Or gem'd Their blossoms.* 'Tis plain, he
gave it. *WITH Blossoms.* Their Branches, hung
with Fruit, or gem'd with Blossoms.

V. 362. *And drink the liquid Light.* Within

seven Lines, the Word *Light* recurs four times.
To avoid which Inconvenience, we may suppose
he gave it here:

And drink the LUCID DRAUGHT.

V. 364. *As to their Fountain other Stars.* What,
all other Stars? the Fix'd Stars? None borrow
Light

- * Repairing, in their golden Urns draw Light;
 366 [And hence the Morning Planet gilds his horns;]
 By tincture or reflection They augment
 Their small peculiar; though from human sight
 So far remote, with diminution seen.
 370 First in his East the glorious Lamp was seen,
 Regent of Day, and all th' Horizon round
 Invested with bright rays; jocund to run
 His longitude through Heav'n's high rode: the gray long Career
 Dawn, and the Pleiades before him danc'd
 375 Shedding sweet Influence. Less bright the Moon,
 But opposit in level'd West was set
 His mirror, with full Face borrowing her Light
 From Him; for other light she needeth none
 380 * Repairing, draw their fill in golden Urns; In

Light of him, but his own Planets. Rather therefore thus;

Hither, as to their Spring, the PLANET Stars.

V. 365. Repairing, in their golden Urns draw Light. Light here comes the Fourth time within a few Verses; and what's an equal Fault, it ends the Line, as it did just before. I would choose to alter the Distich thus;

Hither, as to their Spring, the Planet Stars

Repairing, draw THEIR FILL in golden Urns.

'Tis enough, nay more, to say, Draw their Fill; for the whole Context shews what they draw, without naming it.

V. 366. And hence the Morning Planet gilds his horns. This Line must needs be spurious; it betrays our Editor's Handy-work; who, by all his Insertions compar'd together, appears an injudicious Smatterer in Astronomy, Geography, Poetical Story, and old Romances. First, this Verse interrupts and spoils the Context, THEY draw light, THEY augment; betwixt which Plurals he inserts a Singular. Then this Morning Star, Venus, is one of those Planets mention'd before, that draw light in their Urns; and so comes in twice. And though Venus through the Telescope appears sometimes Corniculata, Horned like our Moon; yet it's absurd to make Raphael tell this to Adam, who could not see it or have any Notion of it: He might as well tell him of the Satellites of Jupiter and Saturn. And lastly, To gild his Horns, is changing the Metaphor, which begins with Drawing

in Pitchers, and ends in Gilding; and the Horns the Editor may take to Himself; for then there's the least Gilding of all: at another Season the whole Face, the whole Hemisphere is gilt.

V. 368. Though from human sight So far remote, I believe the Author gave it, with another Distinction, Though by human sight,

So far remote, with diminution seen. Seen by human Sight, being so remote from our Earth: Remote from Sight, is what cannot be seen at all.

V. 370. The glorious Lamp was seen. The Verse before ends with seen; which, could the Author have observ'd, he would not have let pass. Rather therefore thus;

First in his East the glorious Lamp AROSE.

V. 373. Jocund to run His Longitude through Heav'n's high rode. Who bestow'd on us this Longitude here, Printer or Editor? Whether of them did it, he may please to take it back again; a piece of mere Nonsense. The Poet gave it thus;

Jocund to run His LONG CAREER through Heav'n's high rode, The Word Rode sufficiently evinces this. So IV, 353.

Declin'd was hissing now with prone Career. Sir Philip Sidney, in his Defence of Poetry, p. 712. But since I have run so long a Career in this Matter,

V. 373.

- In that aspect, and still that distance keeps
 380 Till night; then in the East Her turn she shines,
 Revolv'd on Heav'n's great Axle, and her reign
 With thousand lesser Lights dividual holds,
 With thousand thousand Stars, that then appear'd
 Spangling the Hemisphere. Then first adorn'd
 385 With * (their) bright Luminaries that set and rose,
 Glad Ev'ning and glad Morn crown'd the Fourth day.
 And God said, Let the Waters generate,
 Reptil with Spawn abundant, living Soul;
 And let the Fowl flie above the Earth, with wings
 390 Display'd on th' open Firmament of Heav'n.
 [And God created the great Whales; and each
 * Luminaries bright

Soul

V. 378. Other light she needed none In that Aspect. He must have given it, NEEDETH none: it's perpetually so, not at that Juncture once only.

V. 381. Revolv'd on Heav'n's great Axle. Better Skill in Astronomy to say;
 Revolv'd AROUND EARTH'S Axle.

V. 383. With thousand thousand Stars, that then appear'd. We might have allow'd his Thousand Thousand, if he had not added, That then appear'd in the Hemisphere. That's over-stretching it by above 999 Thousand. Rather thus;

With thousand FIXED STARS, that then appear'd.

V. 385. With (their) bright Luminaries that set and rose. This Verse has a Syllable too much; unless you'll contract Luminaries into Three Syllables. But Milton could not give it so. The Construction is, Glad Evening and Morn then first adorn'd; so that here's no place for THEIR Luminaries. He dictated it thus; Then first adorn'd With LUMINARIES BRIGHT, that set and rise.

V. 388. Let the Waters generate Reptil with Spawn abundant. Reptil is the Latiniz'd Word for Creeping thing. But creeping things were created on the next, the sixth Day; as both the Text and Milton himself agree, v. 452.

Cattel, and creeping thing, and Beast of th' Earth. The Text here says, Let the Waters bring forth the moving Creature; for Distinction's sake; and rejects Creeping to the Margin; the Hebrew Word

comprehending both. Will any one say, that Milton pedantically adher'd to the Marginal Reading? or may we say, that Reptil came from the Editor; and from the Poet this;

And God said, Let the Waters generate, REPTILE with Spawn abundant, living Soul, As XII, 468.

Replete with joy and wonder, thus reply'd. I profess my self of this latter Opinion, for another Reason too, to be seen in the next Note.

V. 391. And God created the great Whales, and each Soul living, each that crept. Here comes Crept again (and that for Crept) contrary to Propriety, and to the Text, which has here Creature that moveth. The same Person that here prefer'd Crept to Moveth, was the Author of Reptil above. But I vehemently suspect, that these Eight Lines following were all made by the Editor, And God created the great Whales, &c. 'Tis true, they are in Genesis; but they should not be in this Poem. Could Milton say, God created great Whales, &c. and himself afterwards create them again? Poetical Necessity forc'd him to omit that Verse in Genesis; which the busy Editor perceiving, was resolv'd to have it in. How much better does the Passage proceed without them?

And God said; Let the Waters generate, REPTILE with Spawn abundant, living Soul. Forthwith the Sounds and Seas, &c.

And why should Raphael be so tied up to the Letter in Genesis, who makes this Narrative thousands of Years before Genesis was writ?

V. 402.

- Soul living, each that crept, which plenteously
 The waters generated by their kinds;
 And every Bird of wing after his kind:
 395 And saw that it was good, and blest'd them, saying,
 Be fruitful, multiply, and in the Seas
 And Lakes and running Streams the waters fill;
 And let the Fowl be multiply'd on th' Earth.]
 Forthwith the Sounds and Seas, each Creek and Bay
 400 With Fry innumerable swarm and shoals
 Of Fish, that with their fins and shining scales
 Glide under the green wave, in Sculls that oft *th' azure*
 Bank the mid Sea: part single or with mate
 Graze the Sea-weed their pasture, and thro' Groves
 405 Of Coral stray; or sporting with quick glance
 Show to the Sun their (wavy'd) coats dropt with gold; *be dropt*
 Or in their pearly Shells at ease, attend
 Moist nutriment, or under Rocks their food
 In jointed Armour watch. On smooth the Seal,
 410 And bended Dolphins play: part huge of bulk
 Wallowing unweildy, enormous in their Gate
 Tempest the Ocean: there Leviathan
 Hugest of living Creatures, on the Deep
 * Stretch'd like a Promontory sleeps, or swims
 415 And seems a Moving Land; and at his Gills
 Draws in, and at his Trunk spouts out a Sea.
 Mean while the tepid Caves and Fens and Shores *Moors*
 * Seems a fix'd Promontory when he sleeps;
 When swims, a Moving Land;

V. 402. *Glide under the green wave.* Very bad
 Accent to support the sinking Measure. Rather
 thus, *Glide under th' AZURE wave.*

V. 406. *Their (wavy'd) coats dropt with gold.*
 To improve the Accent, and smooth the Rough-
 ness, rather let it be, in Spenser's Stile,
Show to the Sun their Coats BEDROPT with Gold.

V. 414. *Stretch'd like a Promontory sleeps, or*

swims And seems a Moving Land. This Distich
 seems but negligently wrought; which will be
 best known by Comparison. His Thought was
 this; *Seems a fix'd Promontory when he sleeps*
When swims, a Moving Land.

V. 417. *Mean while the tepid Caves and Fens*
and Shores.] No doubt the Author gave it, *Fens*
and MOORS. *Moors* or *Meers* are properly join'd
 with *Fens*; not *Shores*, commonly dry and rocky.
 V. 422.

Their

- Their Brood as numerous hatch, from th' Egg that soon *Eggs*
 Bursting with kindly rupture forth disclos'd
 420 Their callow young; but feather'd soon and fledg'd
 They sum'd their Pens, and soaring th' air sublime
 With clang despis'd the Ground, under a cloud *and form'd*
 In prospect: there the Eagle and the Stork
 On Cliffs and Cedar tops their Eyries build.
 425 Part loosely wing the Region; part more wise
 In common, rang'd in figure wedge their way,
 Intelligent of seasons; and set forth *Passing*
 Their airy Caravan high over Seas
 Flying and over Lands, with mutual wing
 430 Easing their flight: so steers the prudent Crane
 Her annual voyage, born on Winds; the Air
 Floats, as they pass, fan'd with unnumber'd plumes.
 From Branch to Branch the smaller Birds with song
 Solac'd the Woods, and spread their painted wings
 435 Till Ev'n; nor Then the solemn Nightingale
 Ceas'd warbling, but all Night tun'd Her soft lays.
 Others on silver Lakes and Rivers bath'd
 Their downy breast; the Swan with arched neck *breasts;*
 Between her white wings mantling proudly, rows *his*
 440 Her state with oary feet. Yet oft they quit *His*
 The Dank, and rising on stiff Pinions tow'r
 The mid aerial Sky. Others on ground
 Walk'd firm; the crested Cock, whose Clarion sounds
 The silent hours; and the other whose gay Train
 445 Adorns him, color'd with the florid hue

Of

V. 422. *Despis'd the Ground, under a Cloud in*
prospect.] How could the Birds, soaring in Com-
 panies, be under a Cloud? If under be admitted,
 then it is the Ground that must be under the Cloud:
 but how could the Ground be sensible of a Pros-
 pect? I believe the Author gave it;
 AND FORM'D a Cloud in prospect.

V. 429. *High over Seas Flying and over Lands.]*
 Flying here, and in the next Line Flight. Could

the Author have revis'd what was writ, he would
 have given some other Word, *Passing, Trending,*
Soaring, &c.

V. 439. *The Swan her white wings, and her*
state.] I wonder he should make the Swan of the
 Feminine Gender, contrary to both Greek and La-
 tin, always *Kύων*, *Cygnus*. Rather therefore
 his wings, his state.

H h

V. 451.

Of Rainbows and Starry Eyes. The Waters thus
With Fish replenish'd, and the Air with Fowl.
Ev'ning and Morn solemniz'd the Fifth day.

- The Sixth, and of Creation last, arose
450 With Ev'ning Harps and Matin; when God said,
Let th' Earth bring forth Fowl living in her kind,
Cattel, and Creeping things, and Beast of th' Earth, Soul
thing
Each of their kind. The Earth obey'd, and straight
Op'ning her fertile Womb teem'd at a Birth
455 Innumerable living Creatures, perfect forms,
Limb'd and full-grown. Out of the ground up-rose,
As from his Lair, the Wildbeast where he wons
In Forest wild, in Thicket, Brake, or Den; wide
Among the Trees in Pairs they rose, they walk'd:
460 The Cattel in the Fields and Meadows green:
Those rare and solitary, These in flocks
Pasturing, at once and in broad Herds upsprung.
[The grassie Clods now calv'd, now half appear'd
The tawny Lion, pawing to get free

V. 451. *Let th' Earth bring forth Fowl living.* A most shameful Fault here, to have gone through so many Editions. The Author gave it;
Let th' Earth bring forth Soul living in her kind. So the Scripture, living Soul. Fowl were created the Day before this.

V. 452. *Cattel, and Creeping things, and Beast of th' Earth.* He gave it, *Creeping things*, as it is in *Genesis*: and thence he adds, *Beast of th' Earth*, not *Beasts*.

V. 458. *The Wildbeast where he wons in Forest wild.* The wild Beast in the wild Forest? miserable Jejuny! The Author gave it,
The Wildbeast where he wons in Forest wide.

V. 463. *The grassie Clods now calv'd, &c.* Here we are come to a whole Dozen of Verses, which are demonstrably an Insertion of the Editor's, without the Poet's knowledge. I shall first join together the Lines that are genuine, and their Connexion will appear so inseparable, that the Lines intermediate must be voted spurious; though they were as elegant, as they'll be found silly.

He had spoke of the Generations of Beasts, both Wild and Tame:

*These rare and solitary, These in flocks
Pasturing, at once and in broad herds, up sprung.
At once came forth whatever creeps the ground,
Insect or Worm.*

Let any one, either gifted with Poetry, or conversant in good Poets, determine; if this Repetition, *At once, At once*, did not follow thus closely under Milton's forming Style, nothing intervening. And now let's examine what the Editor would palm upon us. *Good dedis printipium adveniens!*

The grassie Clods now calv'd. Calv'd is a Metaphor very heroical, especially for wild Beasts. But had not the Author express'd it, and much better, before?

*The Earth obey'd, and straight,
Op'ning her fertile Womb teem'd at a Birth.* Would a Man, that had once said *Teem'd*, have doubled and polluted it with *Calv'd*? He goes on, *The Lion pawing to get free his hinder parts.* The poor Lion stuck fast in the Passage: he was form'd, it seems, in the Earth, without any Cavity for him. And his Hinderparts being much thinner

- 465 His hinder parts; then springs as broke from bonds,
And rampant shakes his brinded main. The Ounce,
The Libbard, and the Tiger, as the Mole
Rising, the crumbl'd Earth above them threw
In hillocks. The swift Stag from under ground
470 Bore up his branching head. Scarce from his mould
Behemoth, biggest born of Earth, upheav'd
His Vastness. Flee'd the Flocks and bleating rose,
As Plants; ambiguous between Sea and Land
The River Horse and scaly Crocodile.]
475 At once came forth whatever creeps the ground,
Insect or Worm: those wav'd their limber Fans
For Wings, and smallest Lineaments exact;
In all the liveries deck'd of Summer's pride
With spots of gold and purple, azure and green:
480 These as a Line their long dimension drew,
Streaking the ground with sinuous trace: [not all
Minims of Nature; some of Serpent kind
Wondrous in length and corpulence involv'd

thinner than his Foreparts; if these were once out, he needed not to paw and struggle to free the Hinder ones, which could not possibly stick at all. But how came out, Ounces, Leopards, and Tigers? one would think, just as the Lion did; being so near akin in Figure and Strength. No; we are mistaken: *They rose up like Moles*, scratching up Hillocks before them. Weak Tigers in the Birth, to grow so strong afterwards: And yet Milton had told us, v. 456, that all the Beasts came out perfect forms, limb'd and full grown. But the swift Stag bore up his branching head. For all his swiftness, he seems to have lain fast there; for we hear no more of him beyond his Horns. Then the Elephant scarce upheav'd his vastness. SCARCE upheav'd? with much ado got up? What an Idiot of an Editor? He confounds the external Force requisite to lift an Elephant, with the Elephant's internal and natural Force to move and lift himself. The bulkier he was, the easier he could upheave himself, with a Castle too on his Back. But he makes us amends at last, *Flee'd the flocks and bleating rose, as Plants.* Milton had told us, That the Flocks at once upspring in perfect forms. The Editor tells us, they had *Flee'd*, for

their Their
fear we should think they had been shorn before they came up. But they rose like Plants: so slowly as Plants grow, or bleating like Plants? We will not believe him against Milton himself, who tells us, They at once upspring. He closes the Scene, with the Hippopotamus and Crocodile, which he tells us are *Ambiguous Animals*: but how they rose, bleating or otherwise; or whether they rose at all, this Deponent sayeth not: for he has put no Verb to the Sentence. Raphael had rais'd our Expectation at the beginnings.

What words from tongue of Seraph can suffice? But surely such Words, such trifling Stuff, were never put into a Seraph's Mouth, but here.

V. 476. *And smallest Lineaments exact.* The Author gave it,
For Wings, in smallest Lineaments exact. Exact is the Nominative Case, Insects form'd exact, though in smallest Lineaments. The Microscope abundantly witnesses that Exactness.

V. 481. *Not all Minims of Nature, some of Serpent kind, &c.* Our Editor not yet satisfied with inserting a Dozen Lines, a foolish Description of his

- 485 Their *snaky folds*, and added wings.] First crept
The parsimonious Emmet, provident
Of future, in small room large Heart enclos'd,
Pattern of just equality perhaps
Hereafter, joined in her popular Tribes
Of Commonalty. Swarming next appear'd
490 The Female Bee that [feeds her Husband Drone *Th' industrious*
Deliciously, and] builds her waxen cells
With honey stor'd. The rest are numberless,
And Thou their Natures know'st, and gav'st them Names,
Needless to thee repeated. Nor unknown
495 The Serpent subtlest beast of all the field,
Of huge extent sometimes, with brazen Eyes
And hairy Main terrific, though to Thee
Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
500 Her motions, as the great First mover's hand
First wheel'd their course: Earth in her rich attire
Consummate lovely smil'd; Air, Water, *Earth, Land,*
By Fowl, Fish, Beast, was flown, was swum, was walk'd

Frequent;

his Animals rising Postures, below the Dignity of a Seraphic Speaker, nay below *Lucretius's* Sense and Gravity, where he forms their first Production, *Crescunt utri terrae radicibus apti*, &c. Not content, I say, with playing the Fool once, he gives us three Verses more, of no better Strain than the other. The *Worm Species*, he says, were not all *Minims of Nature* (the Scholastic Phrase, *Minima Naturae*) but some of Serpent kind, wondrously vast, that involv'd their *snaky folds*, and added wings: *Snaky* is mere Tautology; that is, *Serpents* involv'd *Serpentine* Folds. But what's this *Added*? Verb or Participle? *Involv'd* their added Wings? or added their own Wings? Both equally Nonsense. But does not Milton himself describe this *Serpent kind* wondrous in length, within half a Score Lines?

The Serpent
Of huge extent sometimes, with brazen Eyes,
And hairy Main terrific.
Would you so supinely impose on us, That Milton would describe the *Serpent* twice, and so near together? You are caught here in the Forgery:

nor do we doubt, which of the Two Descriptions is Yours. They are distinguishable at first View. But tack the broken Verse together, which the Editor had cut asunder,

Streaking the ground with sinuous trace, First crept.

V. 486. In small room large heart enclos'd.] What *Virgil* gave to the Bee, he gives to the Ant, *Ingentes animos angusto in pectore versant.*

V. 490. The Female Bee, that feeds her Husband Drone deliciously.] I suspect the Editor again here: but whether it be He or the Author, 'tis a difficult thing to personate an Archangel well. Be cautious there, of pinning upon his Credit either false or dubious Philosophy. The Female Bee. Whether an *Amazonian* Race without Males, or (as some will have it) one [Female, common Mother of all the Hive, seem idle and idiotical Notions, against the Course and stated Rule of Nature. Nor is the *Drone* Husband to the Bee; but an Insect distinct, more different from Her than a Wasp. Rather therefore amend

- Frequent; and of the Sixth day yet remain'd.
505 There wanted yet the Master-work, the End
Of all yet done; a Creature who not prone
* And Brute as other creatures, but endow'd
With Sanctity of Reason, might erect
His Stature, and upright with Front serene *Speech, and*
In sublime
510 Govern the rest; self-knowing, and from thence
Magnanimous to correspond with Heav'n;
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion; to adore
515 And worship God supreme, who made him chief
Of all his works: therefore th' Omnipotent
Eternal Father (For where is not He
Present) thus to his Son audibly spake:
Let us make now Man in our Image, Man
520 In our similitude; and let them rule
Over the Fish and Fowl of Sea and Air,
Beast of the Field, and over all the earth,
* To Earth, nor mute, nor bestial.

And

is thus, if the Author did not give it to himself, *Swarming next appear'd*
Th' INDUSTRIOUS Bee, that builds her waxen cells.

V. 502. Air, Water, Earth.] Earth is in the Line before. No doubt he design'd it, *Air, Water, LAND.*

V. 506. A creature who not prone And Brute as other creatures.] This Sentence is negligently wrought. As other Creatures? Why, the Angels are Creatures, neither prone nor brute. And *Prone*, barely so put, does not express what he aim'd at here from *Ovid*,
Pronaque cum spectant animalia cetera terram.

Rather therefore thus;
A Creature who not prone.
TO EARTH, NOR MUTE, NOR BESTIAL, but endow'd.

V. 508. With Sanctity of Reason.] What this Of does here, is hard to conceive. He gave it, *Sanctius* his animal, *Mentisque capax altius*,
But would it not be better and fuller thus;
Nor mute, nor bestial; but endow'd
With Sanctity, SPEECH, REASON.

V. 509. Might erect His Stature, and upright.] This is unwarily put. Might erect his Stature? As if his *Erection* was superadded to his Form by his own Contrivance; not originally so made by his Creator. I remember this senseless Notion spread about; That Man at first was a Quadruped, with a *Kenish* Tail; or of the Isle of *Formosa*, a superior Species of Drills, that in time learn'd to dock his Rump, and walk upon two Feet. Not so *Ovid*, whom he here imitates;
Os homini sublimis dedit, caelumque tueri
Iussit, et erectos ad sidera tollere vultus.
And then *Upright with Front serene* wants Exactness. *Upright* belongs to the Joints, not to the Front; and it's the very same with *Erect*, that comes before. Rather therefore thus;
With Sanctity, Speech, Reason; AND erect
In Stature, and SUBLIME with Front serene
To RULE the rest.

V. 527.

- And every creeping thing that creeps the ground.
 This said; He form'd Thee, *Adam*, Thee, O Man,
 525 Dust of the ground, and in thy nostrils breath'd
 The breath of life; in His own Image He
 Created Thee, in *the Image* of God. *th' Image Thee*
 Express, and thou becam'st a living Soul.
 Male he created Thee, but thy Consort
 530 Female for Race; then blest Mankind, and said,
 Be fruitful, multiply, and fill the Earth;
 Subdue it, and throughout dominion hold
 Over Fish of the Sea, and Fowl of th' Air,
 And every living thing that moves on th' Earth,
 535 Where-ever thus created; for no place
 Is yet distinct by name. Thence, as thou know'st,
 He brought thee into this delicious Grove,
 This Garden, planted with the Trees of God,
 Delectable both to behold and taste,
 540 And freely all their pleasant fruit for food.
 Gave thee; all sorts are here that all th' Earth yields
 Variety without end: but of the Tree
 Which tasted works Knowledge of Good and Evil,
 Thou may'st not; in the day thou eat'st, thou dy'st;
 545 Death is the penalty impos'd: beware
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.
 Here finish'd He, and all that He had made
 View'd; and, behold, all was entirely good.
 550 So Ev'n and Morn accomplish'd the Sixth day:
 Yet not till the Creator, from his work
 Desisting though unwearied, up return'd;
 Up to the Heav'n of Heav'ns his high abode:
 Thence to behold this new created World.

V. 527. *Created thee, in the Image of God.* This
 Verse seems to have lost some of its Entrails, it's
 so hollow. I believe He gave it,
Created Thee, in th' Image THEE of God.

Thou doubled, as v. 524.

V. 539. *Delectable both to behold and taste.* How
 can this stand? Taste the Garden? or taste the
 Trees?

Th

- 555 Th' *addition* of his Empire; how it show'd
 In prospect from his Throne, how good, how fair,
 Answering his great Idea. Up he rode
 Follow'd with acclamation and the sound
 Symphonious of ten thousand Harps that tun'd
 560 Angelic harmonies: the Earth, the Air
 Relounded; thou remember'st, for thou heard'st:
 The Heav'ns and all the Constellations rung,
 The Planets in their stations list'ning stood,
 While the bright Pomp ascended jubilant.
 565 Open, ye everlasting Gates, they sung;
 Open, ye Heav'ns, your living doors; let in
 The great Creator from his work return'd
 Magnificent, his Six days work, a World:
 Open, and henceforth oft; for God will deign
 570 To visit oft the dwellings of just Men,
 Delighted; and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal Grace. So sung
 The glorious Train ascending: He through Heav'n,
 575 That open'd wide her blazing portals, led
 To God's eternal house direct the way;
 A broad and ample rode, whose dust is Gold
 And pavement Stars; as Stars to Thee appear,
 Seen in the Galaxie, that Milky way
 580 Which nightly as a circling Zone thou seest
 Poulder'd with Stars. And now on Earth the Sev'nth
 Ev'ning arose in *Eden*; for the Sun
 Was set, and twilight from the East came on,
 Forerunning Night: when at the holy Mount
 585 Of Heav'ns high-seated top; th' Imperial Throne
 Of Godhead, fix'd for ever firm and sure,

The

Trees? Two Verses have been transpos'd, con-
 trary to the Author's Design, who gave it thus:
 And freely all their pleasant fruit for food,
 Delectable both to behold and taste.

Gave thee.

V. 555. *Th' Addition of his Empire.* I believe
 He gave it. *Th' ACCESSION of his Empire.*
 V. 593.

The filial Pow'r arriv'd, and sat him down
 With his great Father; for He also went
 Invisible, yet staid (such privilege
 Hath Omnipresence) and the work ordain'd,
 590 Author and end of all things; and from work
 Now resting, blest'd and hallow'd the Sev'nth day,
 [As resting on that day from all his work,]
 But not in Silence holy kept: the Harp
 595 Had work and rested not; the solemn Pipe
 And Dulcimer, all Organs of sweet stop,
 All sounds on Fret by string or golden wire
 Temper'd soft Tunings, intermix'd with Voice
 Choral or Unison: of Incense clouds
 600 Fuming from golden Censers hid the Mount.
 Creation and the Six days acts they sung:
 Great are thy works, *Jehovah*, infinite
 Thy pow'r; what thought can measure Thee, or tongue
 Relate thee; greater now in thy return
 605 Than from the *Giant* Angels; Thee that day *Rebel*
 Thy Thunders magnify'd: but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy Empire? easily the proud attempt
 610 Of Spirits Apostate and their counsels vain
 Thou hast repell'd; while impiously they thought *did'st repell*;
 Thee to diminish, and from Thee withdraw
 The number of thy worshippers. Who seeks
 To lessen Thee, against his purpose serves
 615 To manifest the more thy might: his Evil
 Thou usest, and from thence creat'st more Good.
 Witness this new-made World, another Heav'n,

V. 593. *As resting on that day from all his work.*
 This Verse is quite superfluous, and divides what
 should be close together:

*Blest'd and hallow'd the Sev'nth Day;
 But not in Silence holy kept.*
 Who inserted it, is now no Difficulty to guess.

V. 605. *Than from the Giant Angels.* *Giant* is
 very indiscreetly put here: it insinuates as if this
 was as fabulous as that of *Jove*. Better therefore
 thus;

Than from the REBEL Angels.

From

V. 621;

From Heaven Gate not far; founded in view
 On the clear *Hyalin*, the Glassie Sea:
 620 Of amplitude almost immense, with Stars
Numerous, and every Star perhaps a World *Innumeros*,
 Of destin'd Habitation; but thou know'st
 Their seasons: *among these*, the seat of Men *these among*,
 Earth with her nether Ocean circumfus'd,
 625 Their pleasant dwelling place. Thrice happy Men,
 And sons of men; whom God hath thus advanc'd,
 Created in his Image, there to dwell
 And worship Him, and in reward to rule
 Over his Works on Earth, in Sea or Air,
 630 And multiply a Race of Worshippers
 Holy and just: thrice happy, if they know
 Their happiness, and persevere upright.
 So sung they, and the Empyrean rung
 With *Halleluiahs*: Thus was Sabbath kept.
 635 And thy request think now fulfil'd, that ask'd
 How first this World and face of things began,
 And what before thy memory was done
 From the beginning; that posterity
 Inform'd by thee *might* know: if else thou seek'st *may*
 640 Ought, not surpassing human measure, say.

V. 621. *With Stars Numerous, and every Star.* *Accent.* Rather thus;
 Rather thus; *INNUMEROS, every Star.*

Their seasons: these among, the seat of Men.
 As VII. 133.

V. 623. *A'mong these, the seat of Men.* *Bad* *Once brighter, than that Star the Stars among.*

PARADISE LOST,

BOOK VIII.

THE Angel ended; and in *Adam's* Ear
 So charming left his voice, that He a while
 Thought him still speaking, still stood fix'd to hear;
 Then as new wak'd thus gratefully reply'd:
 5 What thanks sufficient, or what recompense
 Equal have I to render Thee, Divine
 Historian, who thus largely hast allay'd
 The thirst I had of knowledge; and vouchsaf'd
 This friendly condescension to relate
 10 Things else by me unsearchable, now heard
 With wonder, but delight; and, as is due,
 With glory attributed to the high
 Creator: something yet of doubt remains,
 Which only thy solution can resolve.
 15 When I behold this goodly Frame, this World
 Of Heav'n and Earth consisting, and compute
 Their magnitudes, this Earth *a spot*, a grain,
 An atom, with the Firmament compar'd
 And all her number'd Stars; that seem to roll
 20 Spaces incomprehensible, (for such
 Their distance argues, and their swift return
 Diurnal) merely to officiate light

V. 17. *This Earth a Spot, a Grain, An Atom.*
 We have it again within six Lines, *Earth this*
punctual Spot. So that here it would be better, as
 I suppose He gave it,
This Earth a MOTE, a Grain.

V. 20. *That seem to roll Spaces incomprehensible.*

Their Distance cannot argue their Spaces; for One
 is reciprocal to the Other. And their *swift diurnal*
return does not argue their vast Spaces, but ra-
 ther argues against them. I believe He either
 gave it, or design'd it; which makes the Argu-
 ment valid; *With SPEED incomprehensible.*

V. 24.

Round

Round this opacous Earth, this *punctual* spot,
 [One day and night; in all their vast survey.]
 25 Useless besides; reas'ning I oft admire,
 How Nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create, *greater*
 Greater so manifold, to this one use
 30 For ought appears: and on their Orbs impose
 Such restless revolution day by day
 Repeated; while the sedentary Earth,
 That better might with far less compass move,
 Serv'd by more noble than Her self, attains
 35 Her end without least motion; and receives
 As tribute such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftness Number fails.
 So spake our Sire; and by his count'nance seem'd
 40 Ent'ring on studious thoughts abstruse; which Eve
 Perceiving, where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose; and went forth among her Fruits and Flours,
 45 To visit how they prosper'd, Bud and Bloom,
 Her Nursery. They at her coming sprung,
 And touch'd by Her fair tendance gladlier grew.
 Yet went she not; as not with such discourse
 Delighted, or not capable her ear
 50 Of what was high: such pleasure she reserv'd,
Adam relating, She sole Auditress.
 Her Husband the Relator she prefer'd

Before

V. 24. *This punctual spot, One day and night.*
 For *Punctual* the Author design'd PUNCTUAL. And
 then the next Verse is superfluous, and conse-
 quently spurious. What is *One day and night*,
 but what was said before, *Their return diurnal*?
 Nay worse: for in stead of *One*, it should be *Each*
day and night.

V. 28. *So many nobler bodies.* Within half a
 Dozen Verses, it returns, *Serv'd by more Noble*
than her self. So that here some other Epithet
 would be more proper;
So many GREATER bodies, Greater so manifold.
 There the Repetition is artful and emphatical.

112

V. 61;

Before the Angel; and of Him to ask
 Chose rather: He, she knew, would intermix
 55 Grateful digressions, and solve high dispute
 With conjugal caresses: from his Lip,
 Not Words alone pleas'd Her. O when meet now
 Such pairs, in Love and mutual Honour join'd?
 With Goddess-like demeanor forth she went,
 60 Not unattended: for on Her as Queen
 A pomp of winning Graces waited still;
 And from about her shot darts of desire
 Into all eyes, to wish her still in sight.
 And Raphael now to Adam's doubt propos'd
 65 Benevolent and facil thus reply'd:
 To ask or search I blame thee not; for Heav'n
 Is as the Book of God before thee set,
 Wherein to read His wond'rous Works, and learn
 His Seasons, Hours or Days or Months or Years:
 70 This to attain; whether Heav'n move or Earth *move Heav'n*
 Imports not, if thou reckon right: the rest
 From Man or Angel the great Architect *Human Knowledge*
 Did wisely to conceal; and not divulge
 His secrets to be scan'd by Them, who ought
 75 Rather admire: or if they list to try
 Conjecture, He his Fabric of the Heav'ns
 Hath left to their disputes; perhaps to move
 His laughter at their quaint Opinions wide
 Hereafter, when they come to model Heav'n
 80 And calculate the Stars; how they will wield *its Motions; how they'll*

V. 61. *A pomp of winning Graces waited still.*
 From Tibullus;
 Illam, quicquid agit, quoquo vestigia movit,
 Compositis furtim subsequiturque Decor.

V. 71. *The rest From Man or Angel.* This
 cannot be allow'd, That the Angels, whom he
 supposes to have daily Intercourse between Hea-
 ven and Earth, through all the Planetary Orbs,
 should not know whether the Earth or Sun was
 in the Center. Without that Knowledge they

could not know their Way to the Earth; who, if
 she annually moves through the *Orbis magnus* a-
 bout the Sun, would be sometimes millions of
 Miles remov'd from her former Station. Rather
 therefore,

From HUMAN KNOWLEDGE the great Architect
Did wisely to conceal.

As v. 119
God, to remove his ways from Human Sense.
 And when He afterwards ridicules their *Quaint*
Opinions, Centric and Eccentric scribbled o'er, He
 plainly

The mighty Frame; how build, unbuild, contrive
 To save appearances; how gird the Sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, Orb in Orb.
 85 Already by thy reas'ning This I guess,
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright; nor Heav'n such journies run,
 Earth sitting still, when She alone receives
 90 The benefit. Consider first, that Great
 Or Bright infers not Excellence: the Earth,
 Though in comparison of Heav'n so small,
 Nor glistering, may of solid Good contain
 More plenty than the Sun that barren shines:
 95 Whose virtue on it self works no effect,
 But in the fruitful Earth; there first receiv'd
 His beams, unactive else, their vigour find.
 Yet not to Earth are those bright Luminaries
 Officious, but to Thee Earth's Habitant.
 100 And for the Heav'ns wide Circuit, let it speak
 The Maker's high magnificence; who built
 So spacious and his Line stretch'd out so far,
 That Man may know he dwells not in his Own;
 An Edifice too large for Him to fill,
 105 Lodg'd in a small partition; and the rest
 Ordain'd for uses to his Lord best known.
 The swiftness of those Circles attribute,
 Though numberless, to His Omnipotence, *Swifter than Thought,*
 That

plainly confines this Paragraph to Men alone, not
 Angels.

V. 80. *To model Heav'n, And calculate the Stars.*
 There's neither Harm nor Difficulty in calculat-
 ing the Stars. The Calculation is already made
 within the six Degrees of apparent Magnitude.
 Nor do the Puzzles about Cycles and Epicycles
 &c. proceed from the Number, but from the Mo-
 tions of the Stars. He must therefore have de-

sign'd it, *To model Heav'n*
And calculate ITS MOTIONS; how they'll wield.

V. 108. *Swiftness*—Though numberless.] We
 cannot allow him *Numberless swiftness*; though
 he hit it off right before, v. 38.
Speed, to describe whose Swiftness number fails.
 It may be alter'd this way, among others;
The swiftness of those Circles attribute,
SWIFTER THAN THOUGHT, to His Omnipotence.

- That to corporeal substances could add
 110 Speed almost Spiritual. Me *thou think'st* not slow, *thoult think*
 Who since the Morning-hour set out from Heav'n
 Where God resides, and ere mid-day arriv'd
 In Eden; distance inexpressible
 By Numbers that have name. But this I urge,
 115 Admitting Motion in the Heav'ns, to shew
 Invalid that which Thee to doubt it mov'd:
 Not that I so affirm; though so it seem
 To Thee, who hast thy dwelling here on Earth.
 God, to remove his ways from human sense,
 120 Plac'd Heav'n from Earth so far, that earthly Sight, *Thought*
 If it presume, might err in things too high,
 And no advantage gain. What if the Sun
 * Be Center to the World? and other Stars,
 By His attractive virtue and their Own
 125 Incited, dance about him various rounds?
 Their wandering course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In Six thou *seest*: and what if Sev'nth to These *'t see*
 The Planet Earth, so steadfast though she seem, *This very*
 * Be Center to his System? and his Planets

V. 110. Me thou think'st not slow.] No question he design'd it,
Me thou L'T THINK not slow.
 Thou wilt think; after I have told thee, that I came hither from the highest Heaven between Morning and Noon.

V. 120. That earthly Sight, if it presume, might err.] How can Sight presume, or Sight err? *Sensus non decipimur.* No doubt he gave it, *That earthly THOUGHT, if it presume, might err.*

V. 123. The Sun Be Center to the World? and other Stars.] Either his Notion, or his Expression, is quite besides the Center. Not Center to the World, nor to other Stars: but thus;

*What if the Sun
 Be Center to HIS SYSTEM? AND HIS PLANETS,
 By His attractive virtue and their Own
 Incited, dance about him various Rounds?*

And then you have the current Doctrine, the mutual Attraction of the Sun and his Planets; which our Poet learn'd out of the great Kepler, and is since confirm'd by our incomparable Sir Isaac Newton.

V. 128. In Six thou seest.] Adam, in that short time since his Creation, could not have seen those Phaenomena, of High, Low, Retrograde, &c. Afterwards he might. Rather therefore thus;
In Six THOUL'T SEE.

But in the Seventh, the Earth, he could never see it, though he should live to the Conflagration.

V. 129. The Planet Earth.] By saying Planet Earth, he anticipates the Notion, which afterwards he's to produce. And then, that the Earth has Three Motions *insensibly*, is not true universally. They are *insensible* to the Earth's Inhabitants,

Insensibly

- 130 *Insensibly* three [*different*] Motions move? *Insensible to Thee*
 Which else to several Spheres thou must ascribe,
 Mov'd contrary with thwart obliquities:
 Or save the Sun His labour, and that swift
 Nocturnal and diurnal Rhomb suppos'd,
 135 Invisible' else above all Stars, the Wheel
 Of Day and Night: which needs not thy belief,
 If Earth industrious of her self fetch Day
 Travelling East, and with her part averse
 From the Sun's beam meet Night, Her other part
 140 Still luminous by his ray. What if that Light,
 * Sent from her through the wide transpicious air,
 To the terrestrial Moon be as a Star
 Enlightning Her by Day, as She by Night
 This Earth? reciprocal, if Land be there,
 145 Fields and Inhabitants. Her spots thou *seest* *Face*
 As Clouds; and Clouds may rain, and Rain produce *Look cloudy*;
 Fruits in her soften'd Soil, for some to eat
 Allotted there: and other Suns perhaps *each fix'd Star*
 † With their attendant Moons thou wilt descry
 * Reflected from her through transpicious air,
 † A Sun may be, with His attendant Moons

Com-

tants, but *sensible* to all else, that can see the Earth at all. This Distich therefore had better be thus;

*THIS VERY EARTH, so steadfast though she seem,
 Insensible TO THREE three Motions move.*

V. 140. What if that Light sent from her.] Sent from her does not come up to the Notion: which supposes the Light, not to be intrinsic, her own; but external, and borrow'd from the Sun. Rather therefore thus;

*What if that Light
 REFLECTED from her through transpicious Air.*

V. 145. Her Spots thou seest As Clouds.] We have had to do with these Spots before, V. 419. *Whence in her Passage round those Spots unpurg'd.* And as he has manag'd them, they are a Spot upon the Face of his Poem. Those of the Moon are permanent, and have appear'd the same since

the first Memorial of them; and therefore cannot be Clouds. To make the Passage more tolerable, we may put it thus;

*Her FACE thou seest
 LOOK CLOUDY, and clouds may rain.*
 Raphael might say This to Adam; though he well knew, that such Cloudiness sometimes in the Moon's Visage is not to be charg'd on her, as if she did not keep her Face clean; but is caus'd by our Atmosphere, and reaches no farther.

V. 149. With their attendant Moons thou wilt descry.] Our Poet's Thought here is; That ev'ry fix'd Star is a Sun, and has Planets move round him, as our Sun has. But he overhoothes the Mark; when he says *Adam will descry* those Planets. That's beyond the Power of all Telescopes, and utterly impossible; the Distance is so immense, and Planetary Light so feeble. Rather therefore thus;

And

- 150 Communicating Male and Female Light,
Which two great Sexes animate the World,
Stor'd in each *Orb* perhaps with some that live. *Globe*
For such vast room in Nature unpossess'd
By living Soul, desert and desolate,
155 Only to shine, yet scarce to contribute
Each *Orb* a glimpse of Light, convey'd so far *Globe*
Down to this Habitable, which returns
Light back to them, is obvious to Dispute. *Nought lies*
But whether Thus these things, or whether Not,
160 Whether the Sun predominant in Heav'n
Rise on the Earth, or Earth rise on the Sun;
He from the East his flaming rode begin,
Or She from West her silent course advance
With inoffensive *pace*, that spinning sleeps *twirl*
165 On her *soft* Axle; while She paces even, *mid*
And bears Thee soft with the smooth Air along:
Sollicit not thy thoughts with matters hid:
Leave Them to God above, Him serve and fear:
Of other Creatures, as Him pleases best,
170 Where-ever plac'd, let Him dispose: joy Thou
In what He gives to Thee, this Paradise
And thy fair *Eve*: Heav'n is for Thee too high
To know what passes there; be lowly wise:
Think only what concerns Thee and thy Being;
175 Dream not of other Worlds; what Creatures there
Live, in what state, condition, or degree:
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heav'n.

To

And EACH FIX'D STAR perhaps
A SUN MAY BE with his attendant Moon.

V. 152. *Stor'd in each Orb.*] *Orb* is a Word
ambiguous: it sometimes means the Body of a
Planet, sometimes the Orbit of its Course, some-
times a solid Ring, that wheels about with the
Planet fix'd in it. Rather therefore here, and
V. 156, *GLOBE* for *Orb*.

V. 158. *Which returns Light back to them.*
Strange Doctrine in Astronomy. The fix'd Stars,
so many Suns, convey but a Glimpse of Light to
our dark Earth; and yet she returns Light back
to them. But our Author gave it;
NOUGHT back to them, LIES obvious to Dispute.

V. 165. *With inoffensive pace, that spinning sleeps*
On

- To whom thus *Adam*, clear'd of doubt, reply'd:
180 How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, Angel serene;
And freed from intricacies, taught to live,
The easiest way: nor with perplexing thoughts
To interrupt the sweet of Life, from which
185 God hath bid *dwell* far off all anxious cares, *fly*
And not molest us, unless We our selves
Seek them with wandering thoughts and notions vain.
But apt the Mind or Fancy is to rove
Uncheck'd, and of her roving is no end;
190 Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
From Use, obscure and subtle; but to know
That which before us lies in daily life,
Is the prime Wisdom. What is more, is fume,
195 Or emptiness or fond impertinence;
And renders Us, in Things that most concern,
Unpractis'd, unprepar'd, and still to seek.
Therefore from This high pitch let us descend
A lower flight; and speak of things at hand
200 Useful: whence haply mention may arise
Of something not unseasonable to ask,
By sufferance and thy wonted favour deign'd.
Thee I have heard relating what was done
Ere my remembrance; now hear Me relate
205 My Story, which perhaps Thou hast not heard.
And Day is yet not spent; till then thou seest
How subtly to detain thee I devise,

Inviting

On her *soft* Axle.] Both *Pace* and *Soft* come again
in the very next Lines. To remedy which, take
this among some others;

With inoffensive TWIRL, that spinning sleeps
On her *MID* Axle.

V. 185. *Bid dwell far off all anxious cares.*] 'Tis
too complaisant to *Cares*, to provide them a *Dwel-*

ling Place. Rather thus;
God hath bid *FLY* far off all anxious Cares.

V. 193. *That which before us lies in daily Life.*
Shadow'd from a Verse of *Homer*, so much ad-
mir'd and recommended by *Socrates*;

Ὀφείλει τοι ἐν μετὰ δεξιῶν κακόν τι ἀγασθῆναι τῆς
τῶν κακῶν.

V. 244.

Inviting Thee to hear while I relate;
Fond, were it not in hope of Thy reply:
210 For while I sit with Thee, I seem in Heav'n.
And sweeter thy Discourse is to my ear
Than Fruits of Palm-tree pleasantest to thirst
And hunger both, from labour at the hour
Of sweet repast: They satiate and soon fill,
215 Tho' pleasant; but Thy words with Grace Divine
Imbu'd, bring to their sweetness no satiety.
To whom thus *Raphael* answer'd heav'nly meek:
Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on Thee
220 Abundantly his gifts hath also pour'd,
Inward and outward both His image fair:
Speaking or mute all comeliness and grace
Attends thee; and each word, each motion forms:
Nor less think We in Heav'n of Thee on Earth
225 Than of our fellow-servant, and inquire
Gladly into the ways of God with Man:
For God we see hath honour'd Thee, and set
On Man his equal Love. Say therefore on:
For I that day was absent, as befel,
230 Bound on a voyage uncouth and obscure,
Far on excursion tow'rd the Gates of Hell;
Squar'd in full Legion (such command we had)
To see that none thence issu'd forth a spy
Or enemy, while God was in his work:
235 Left He incens'd at such eruption bold,
Destruction with Creation might have mix'd.
Not that they durst without His leave attempt;
But Us he sends upon his high behests
For state, as sov'reign King, and to enure

Our

V. 244. Torment and loud Lament, and furious Rage.] for Torment is not Noise, though it may make the
Torment and Lament with the same final Syllable is
disagreeable. Besides, Noise of Torment is improper: Tumult, and loud Lament, and furious Rage.

Or

240 Our prompt obedience. Fast we found, fast shut
The dismal Gates, and barricado'd strong;
But long ere our approaching heard within
Noise, other than the sound of Dance or Song,
Torment, and loud lament, and furious rage. Tumult
245 Glad we return'd up to the coasts of Light
Ere Sabbath Ev'ning: so we had in charge.
But thy relation now: for I attend,
Pleas'd with Thy words no less than thou with Mine.
So spake the Godlike Pow'r, and thus our Sire:
250 For Man to tell how human Life began
Is hard; for who himself beginning knew?
Desire with Thee still longer to converse
Induc'd me. As new wak'd from soundest sleep
Soft on the flowery herb I found me laid
255 In balmy Sweat; which with his beams the Sun
Soon dry'd, and on the reeking moisture fed.
Straight toward Heav'n my wondring eyes I turn'd,
And gaz'd a-while the ample Sky; till rais'd
By quick instinctive motion up I sprung,
260 As thitherward endeavouring, and upright
Stood on my feet. About me round I saw
Hill, Dale, and shady Woods and sunny Plains,
And liquid lapse of murm'ring Streams; by These
Creatures that liv'd; and mov'd, and walk'd, or flew; crept, or
265 Birds on the branches warbling: all things smil'd
With fragrance, and with joy my heart o'erflow'd.
My Self I then perus'd, and Limb by Limb
Survey'd; and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
270 But who I was, or where, or from what cause,
Knew not: to speak I try'd, and forthwith spake;

My

Or TUMULT.

V. 264. That mov'd, and walk'd, and flew.] Moving is

common both to Walking and Flying. So that the Poet
must design it, which comprehends all Land Animals,
Creatures that liv'd; and CREPT, OR WALK'D, OR FLEW.
K k 2 V. 296,

My Tongue obey'd, and readily could name
 Whate'er I saw. Thou Sun, said I, fair Light;
 And thou enlighten'd Earth, so fresh and gay;
 275 Ye Hills and Dales, ye Rivers, Woods and Plains;
 And ye that live and move, fair Creatures, tell;
 Tell, if ye saw, how came I thus, how here?
 Not of my self: by some great Maker then,
 In goodness and in power præminent.
 280 Tell me, how may I know him, how adore;
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew Air, and first beheld
 285 This happy Light; when answer none return'd,
 On a green shady Bank profuse of Flours.
 Pensive I sat me down: there gentle Sleep
 First found me, and with soft oppression seiz'd
 My droued sense; untroubled, though I thought
 290 I then was passing to my former state
 Insensible, and forthwith to dissolve.
 When suddenly stood at my Head a Dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had Being.
 295 And liv'd. One came, methought, of shape Divine;
 And said: Thy Mansion *wants* thee, Adam, rise; *waits*
 First Man, of Men innumerable ordain'd
 First Father; call'd by Thee I come thy Guide
 To the Garden of Bliss, thy seat prepar'd. To Place of higher
 300 So saying, by the hand he took me rais'd;
 And over Fields and Waters, as in Air
 Smooth-sliding without step, last led me up
 A woody Mountain; whose high top was plain,

V. 296. Thy Mansion *wants* thee.] The Author gave it, Thy Mansion *waits* thee, *Te manet*, not *Te caret*.

V. 299. To the Garden of Bliss.] To the is not strong enough to sustain one of the Verse's Feet. Rather thus; I come thy Guide To PLACE OF HIGHER Bliss. V. 310.

A

A Circuit wide enclos'd, with goodliest Trees
 305 Planted, with walks and bow'rs; that what I saw
 Of Earth before scarce pleasant seem'd. Each Tree
 Loaden with fairest Fruit that hung to th' Eye
 Tempting, stir'd in me sudden appetite
 To pluck and eat; whereat I wak'd, and found
 310 Before mine eyes all real, as the Dream
 Had lively shadow'd. Here had new begun
 My wandering; had not He who was my Guide
 Up hither, from among the Trees appear'd,
 Presence Divine. Rejoicing, but with awe
 315 In adoration at his feet I fell
 Submiss: he rear'd me, and whom thou sought'st I am,
 Said mildly, Author of all this thou seest
 Above or round about thee or beneath.
 This Paradise I give thee; count it thine
 320 To till and keep, and of the Fruit to eat: *dress*
 Of every Tree that in the Garden grows
 Eat freely with glad heart; fear here no dearth:
 But of the Tree whose operation brings
 Knowledge of Good and Ill, which I have set
 325 The Pledge of thy Obedience and thy Faith,
 Amid the Garden by the Tree of Life,
 Remember what I warn thee, shun to taste;
 And shun the bitter consequence: for know,
 The day thou eat'st thereof, my sole command
 330 Transgress'd, inevitably thou shalt die,
 From that day mortal; and this happy State
 Shalt lose, expell'd from hence into a World
 Of woe and sorrow. Sternly He pronounc'd
 The rigid interdiction; which resounds
 335 Yet dreadful in mine ear, though in my choice

Not

V. 320. To till and keep.] Paradise was not to be till'd, but the common Earth after the Fall. Genesis ii. 15. And God put the man into the garden of Eden, to dress it and to keep it. The Author design'd it, To dress and keep. So V. 351.

Not to incur: but soon his clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not only these fair bounds, but all the Earth
 To Thee and to thy Race I give: as Lords,
 340 Possess it and all things that *therein* live, *thereon*
 Or live in Sea or Air, Beast, Fish, and Fowl:
 In sign whereof each Bird and Beast behold
 After their kinds: I bring them to receive
 From Thee their Names, and pay thee fealty
 345 With low subjection: understand the same
 Of Fish within their wat'ry residence,
 Not hither summon'd; since they cannot change
 Their Element to draw the thinner Air.
 As thus he spake; each Bird and Beast behold
 350 Approching two and two, These cowering low
 With blandishment, * *each Bird stoop'd on his wing.*
 I nam'd them, as they pass'd, and understood
 Their Nature; with such knowledge God endow'd
 My sudden apprehension: but in these
 355 I found not what methought I wanted still;
 And to the Heav'nly vision thus presum'd:
 O by what Name, for Thou above all these,
 Above mankind, or ought than mankind higher,
 Surpass'est far my naming, how may I
 360 Adore thee? Author of this Universe,
 And all this good to Man; for whose well being
 So amply, and with *hands* so liberal *hand*
 Thou hast provided all things: but with Me
 I see not who partakes. In solitude
 365 What happiness? who can enjoy alone?
 Or all enjoying, what contentment find?

those stooping on the

Thus

V. 351. Each Bird stoop'd on his wing.] Rather thus; These cowering low
 With blandishment, THOSE STOOPING ON THE wing.

V. 370. With various living Creatures and the Air.] This Composition is loose and gaping. Rather thus; Is not the Earth
 And Air with various living Creatures fair.
 Replenish'd?

Thus I presumptuous; and the vision bright,
 As with a smile more brighten'd, thus reply'd:
 What call'st thou Solitude? is not the Earth
 370 * *With various living Creatures and the Air*
 Replenish'd? and all these at thy command
 To come and play before thee? know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly: with these
 375 Find pastime, and bear rule: thy Realm is large.
 So spake the Universal Lord, and seem'd
 So ordering. I with leave of Speech implor'd,
 And humble deprecation thus reply'd:
 Let not my words offend thee, Heav'nly Pow'r,
 380 My Maker, be propitious while I speak.
 Hast thou not made me here thy Substitute,
 And these inferior far beneath me set?
 Among unequals what society
 Can sort, what harmony or true delight?
 385 Which must be mutual, in proportion due
 Giv'n and receiv'd; but in disparity
 The one intense, the other still remiss,
 Cannot well suit with either, but soon prove
 Tedious alike: Of Fellowship I speak
 390 Such as I seek, fit to participate
 All rational delight, wherein the brute
 Cannot be human consort. They rejoice
 Each with their kind, Lion with Lions;
 So fitly them in pairs thou hast combin'd:
 395 Much less can Bird with Beast, or Fish with Fowl
 † So well converse; nor with the Ox the Ape;
 * *And Air with various living Creatures fair*
 † *But Ox with Ape cannot so well converse,*

Worse

Replenish'd?
 Fair here seems a proper Quality to induce Adam
 to like them. So v. 276.
 And ye that live and move, fair Creatures, tell,

V. 396. Nor with the Ox the Ape.] The Ox is
 nearer to the Ape, than Bird to Beast, or Fish to
 Fowl. So that the Disharmony diminishes by this
 Order of Phrase, in stead of increasing. Rather
 let

Worse then can Man with Beast, and least of all.
 Whereto th' Almighty answer'd, not displeas'd:
 A nice and subtle happiness I see
 400 Thou to thy self proposest, in the choice
 Of thy Associates, *Adam*; and wilt taste
 No pleasure, tho' in pleasure, solitary.
 What think'st thou then of Me, and This my State?
 Seem I to Thee sufficiently possess'd
 405 Of happiness, or not? who am Alone
 From all Eternity; for none I know
 Second to Me or like, equal much less.
 How have I then with whom to hold converse,
 Save with the Creatures which I made, and those
 410 To me inferior, infinite descents
 Beneath what other Creatures are to thee?
 He ceas'd; I lowly answer'd: To attain
 The highth and depth of thy Eternal ways
 All human thoughts come short, Supreme of things;
 415 Thou in thy Self art Perfect, and in Thee
 Is no deficiency found: not so is Man
 But *in degree*; the cause of his desire *indigent*;
 By conversation with his like to help
 Or solace his defects. *No need that Thou Need'st Thou, or canst Thou*
 420 Should'st propagate; already Infinite,
 And through all numbers absolute, though One.
 But Man by number is to manifest
 His *single imperfection*; and beget *imperfection Single*;
 Like of his like, his Image multiply'd,
 425 In Unity defective; which requires
 Collateral love, and dearest amity.

let it be thus, the two Verses inverted;
 But Ox with Ape cannot so well converse,
 Much less can Bird with Beast, or Fish with Fowl;
 Worse then can Man with Beast and least of all.

V. 407. Second to Me or like.] Nec viget quicquam simile aut secundum.

V. 417. Not so is Man But in degree.] See the Series of this Sentence. Thou art perfect, not so is Man but in degree perfect. What rare Sense is this, Perfect in some degree, perfect but imperfect? 'Tis a vile Misprint: the Author thus gave it;
 But INDIGENT; the cause of his desire
 To help or solace his Defects.

Thou

V. 419.

Thou in thy secrecy although Alone,
 Best with thy Self accompany'd, seek'st not
 Social communication; yet so pleas'd,
 430 Canst raise thy Creature to what highth thou wilt
 Of Union or Communion, deify'd:
 I by conversing cannot these erect
 From prone, not in their ways complacence find.
 Thus I embolden'd spake, and freedom us'd
 435 Permissive; and acceptance found, which gain'd
 This answer from the gracious voice Divine.
 Thus far to try thee, *Adam*, I was pleas'd;
 And find thee knowing not of Beasts alone,
 Which thou hast rightly nam'd, but of thy Self;
 440 Expressing well the spirit within thee free,
 My Image, not imparted to the Brute:
 Whose fellowship therefore unmeet for Thee
 Good reason was thou freely should'st dislike.
 And be so minded still; I, ere thou spak'st,
 445 Knew it not good for Man to be Alone,
 And no such company as *then thou saw'st* yet thou seest
 Intended thee; for tryal only brought,
 To see how thou *could'st* judge of fit and meet: *canst*
 What next I bring shall please thee, be assur'd;
 450 Thy Likeness, thy fit Help, thy other Self,
 Thy Wish exactly to thy heart's desire.
 He ended; or I heard no more: for now
 My Earthly by his Heav'nly overpowr'd,
 Which it had long stood under, strain'd to th' highth
 455 In that celestial colloquy sublime,
 As with an object that excels the Sense,

Dazled

V. 419. No need that Thou Should'st propagate.] The Sense may be rais'd to a higher Speculation, not unworthy of *Adam*:

Need'st Thou, OR CANST THOU propagate, already Infinite?

V. 423. To manifest His single imperfection.] This must be a Slip of the Printer's. The Au-

thor design'd it,

To manifest His imperfection Single.

Single is not the Adjective to Imperfection, but to Man: while Man is Single.

V. 446. Such company as then thou saw'st.]

Better thus;

And no such company, as YET thou SEEST.

L I

V. 467.

Dazled and spent sunk down, and sought repair
Of Sleep; which instantly fell on me, call'd
By nature as in aid, and clos'd mine Eyes.
460 Mine eyes *he* clos'd; but open left the cell
Of Fancy, my internal sight; by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay; and saw the Shape
Still glorious before whom awake I stood:
465 Who stooping open'd my left side, and took
From thence a Rib, with cordial spirits warm,
* And Life-blood *streaming* fresh. Wide was the wound,
But suddenly with flesh fill'd up and heal'd:
The Rib he form'd and fashion'd with his hands.
470 Under his forming hands a Creature grew
Manlike, but different Sex; so lovely fair,
That what seem'd fair in all the World, seem'd now
Mean, or in Her sum'd up, in Her contain'd
And in her looks; which from that time infus'd
475 Sweetness into my heart unfelt before,
And into all things from her Air inspir'd
The spirit of love and amorous delight.
She disappear'd, and left me *dark*; I wak'd
To find her, or for ever to deplore
480 Her loss, and other pleasures all abjure.
When out of hope, behold her not far off,
Such as I saw her in my dream, adorn'd

* With Life-blood *steaming*

V. 467. And Life-blood *streaming* fresh.] 'Twas certainly too much Expense, to have Life-blood stream away and be lost. The Author gave it,

A Rib
With Life-blood *steaming* fresh.

V. 476. From her Air inspir'd The spirit of Love.] Lucretius:
Et mulier toto jactans corpore amorem.

V. 478. She disappear'd, and left me dark.] What Sense or Effect has Dark here? Leave him Dark.

when he was fast asleep? The Author must have given it,

She disappear'd and left me. STRAIGHT I wak'd.

V. 483. With what all Earth or Heaven.] Rather thus, With All THAT Earth or Heaven could bestow.

V. 494. But fairest this Of all thy gifts, nor envieth.] Nor envieth is both too flat for the present Passion, and is loose Syntax. Rather thus;

Fairest this
Of all thy Gifts, AND DEAREST.

With

V. 502

With *what* all Earth or Heaven could bestow
To make her amiable. On she came,
485 Led by her Heav'nly Maker though unseen,
And guided by his voice; nor uninform'd
Of nuptial Sanctity and marriage Rites:
Grace was in all her steps, Heav'n in her eye,
In every gesture dignity and love.
490 I overjoy'd could not forbear aloud:
This Turn hath made amends; thou hast fulfill'd
Thy words, Creator bounteous and benign;
Giver of all things fair, but fairest this
Of all thy gifts, *nor envieth*. I now see
495 Bone of my Bone, Flesh of my Flesh, my Self
Before me; Woman is her Name, of Man
Extracted: for this cause He shall forego
Father and Mother, and to his Wife adhere;
And they shall be one Flesh, one Heart, one Soul.
500 She heard me thus; and tho' divinely brought,
Yet Innocence and Virgin Modesty,
Her Virtue and the Conscience of her Worth, her Consciousness of
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, *but retir'd*,
505 The more desirable. Or to say all,
Nature her self, though pure of sinful thought,
Wrought in her so; that seeing Me she turn'd:
* I follow'd her: she *what* was Honour knew,
* I made addressees: she *what*'s

V. 502. Her Virtue and the Conscience of her Worth.] Conscience is here taken in a Signification unwarranted by Use. Rather thus, which perhaps he gave;

Her Virtue and HER CONSCIOUSNESS of Worth.
So II. 429.
Conscious of highest Worth.

V. 504. Not obtrusive, but retir'd.] The Printer here had an unlucky hand: he has unawares murder'd the Sentence: which the Author gave thus;
Not obvious, not obtrusive, BID RETIRE.

The Sequel is this: Though brought by the divine Influence, yet Innocence, Modesty, Virtue, Consciousness of her Worth, *bid her retire*. Unless you admit *Bid retire*; all those Nominatives are without Verb, and have no Exit.

V. 508. I follow'd her.] If this came from the Author, 'tis a notable Instance of Inattention. See the Progress of the whole Paragraph: Though Innocence, Virgin Modesty, &c. made her to retire, and walk from me: Yet Nature it self wrought in her so, that She turn'd to me again. If She

L 1 2

And with obsequious Majesty approv'd
 510 My pleaded reason. To the Nuptial Bow'r
 I led her blushing like the Morn: all Heav'n,
 And happy Constellations on that hour
 Shed their selectest influence. The Earth
 Gave sign of gratulation, and each Hill;
 515 * *Joyous the Birds; fresh Gales and gentle Airs*
 Whisper'd it to the Woods, and from their Wings
 Flung Rose, flung Odours from the spicy Shrub,
 Disporting, till the amorous Bird of Night
 Sung spousal, and bid haste the Ev'ning Star
 520 On his Hill top, to light the bridal Lamp.
 Thus I have told thee all my State, and brought
 My Story to the sum of earthly bliss
 Which I enjoy; and must confess to find
 In all things else Delight indeed, but such
 525 As us'd or not, works in the Mind no change,
 Nor vehement desire: *these* delicacies
 I mean of Taste, Sight, Smell, Herbs, Fruits, and Flours,
 Walks, and the melody of Birds. But here
 Far otherwise transported I behold,
 530 Transported touch; here Passion first I felt,
 Commotion strange; in all enjoyments else
 Superior and unmov'd; here only Weak
 Against the charm of Beauties pow'rful glance.
 Or Nature fail'd in Me, and left some part
 535 Not proof enough such object to sustain;
 Or from my side subducting, took perhaps
 More than enough: at least on her bestow'd
 * *Joyous the Beasts and Birds: the gentle Gales*

Too

turn'd to Him; what need to follow Her? and with
 what Sense can it be spoken? Rather therefore
 thus, among other ways that may be suggested,
 I MADE ADDRESSES: She WHAT'S Honour knew.

V. 515. *Joyous the Birds.* Why are the Beasts
 left out, as if they had no share in the Gratula-

tion, who must have been nearest and first in it?
 Better thus;

Joyous the BEASTS and Birds: the gentle Gales.

V. 558. *Build in her loveliest, and create an
 awe.* In her loveliest? pray what? or is it, In
 her, being loveliest? Either way equally absurd.
 We

Too much of Ornament, in outward shew
 Elaborate, of inward less exact.
 540 For well I understand, in the prime end
 Of Nature Her th' Inferior; in the Mind
 And inward faculties, which most excel;
 In outward also Her resembling less
 His Image who made both, and less expressing
 545 The character of that Dominion giv'n
 O'er other Creatures: yet when I approach
 Her Loveliness; so absolute she seems
 And in her self complete; so well to know
 Her own; that what she wills to do or say,
 550 Seems wisest, virtuousest, discreetest, best.
 All higher knowledge in her presence falls
 Degraded; Wisdom in discourse with Her
 Loses discount'nanc'd, and like Folly shows:
 Authority and Reason on her wait,
 555 As one intended first, not after made
 Occasionally: and to consummate all,
 Greatness of mind and nobleness their seat
 Build in her *loveliest*, and create an awe *Forhead,*
 About her, as a guard Angelic plac'd.
 560 To whom the Angel with contracted brow:
 Accuse not Nature; She hath done Her part:
 Do thou but Thine. And be not diffident
 Of Wisdom; She deserts *thee not*, if Thou *not thee,*
 Dismiss not Her, when most thou need'st her nigh;
 565 By attributing over much to things
 Less excellent, as Thou thy self perceiv'st.
 For what admir'st thou, what transports thee so?

An

We have had *Her Loveliness* but ten Lines ago:
 and it's too soon to crowd it in again. This is a
 shameful Misprint. The Author gave it,
 Greatness of mind and nobleness their seat
 Build in her *FORHEAD*, and create an *AWE*.
 Greatness, Nobleness, Authority, Awe, are by
 all Greek and Latin Poets plac'd in the *Forhead*.
 So IX. 537, *Satan to Eve*: *Nor have fear'd*

Thy awful Brow, more awful thus retir'd.
 VII. 509.
 Sublime with Front serene govern the rest.
 Spenser's *Belpheors* II. 3, 24.
 Her Ivory *Forhead*, full of Bounty brave,
 Like a broad rable did it self disspread.
 All Good and Honour might therein be read,
 For thence their Dwelling was.

V. 576.

- An outside? Fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love;
 570 Not thy Subjection. Weigh with Her thy Self;
 Then value. Oft-times nothing profits more
 Than Self-esteem, grounded on just and right
 Well manag'd: of that skill the more thou know'st,
 The more she will acknowledge Thee her Head,
 575 And to Realities yield all her Shows.
*[Made so Adorne for thy delight the more,
 So Awful, that with honour thou may'st love
 Thy mate, who sees when thou art seen least wise.]*
 But if the sense of Touch, whereby mankind
 580 Is propagated, seem such dear delight
 Beyond all other; think the same vouchsaf'd
 To Cattel and each Beast: which would not be
 To Them made common and divulg'd; if ought
 Therein enjoy'd were worthy to subdue
 585 The Soul of Man, or Passion in him move.
 What high'r in her society thou find'st
 Attractive, human, rational, love still.
 In loving thou dost well, in passion not,
 Wherein true Love consists not. Love refines
 590 The thoughts, and heart enlarges; hath his seat
 In Reason: *and is judicious, is the scale* *unlibidinous is*
 By which to heav'nly Love thou may'st ascend,
 Not sunk in carnal pleasure; for which cause
 Among the Beasts no Mate for Thee was found.
 595 To whom thus half abash'd Adam reply'd:
 Neither her Outside form'd so fair, nor ought

V. 576. *Made so Adorne for thy delight the more.* These three are interpolated, and came from the Poet after our Editor. What's *so Adorne*? but that may be a Misprint for *Adorn'd*. Her Ornaments, and her Awfulness have been express'd already, and better. But the last Verse,
Thy mate, who sees when thou art seen least wise, is not to be endur'd: it insinuates, as if Eve, while yet in her Innocence, could be a Jilt, a

Spy on her Husband to find out his blind Side.

V. 591. *In Reason: and is judicious, is the scale.* Here's a strange Verse both for Measure, Elegance, and Sense. Reason must be shrunk into one Syllable, or else the Line is too long. Great Beauty in *is judicious, is the scale*. And what has *Judicious Love* to do here? Adam had not two Mistresses, that he might make a discreet Choice.

In

- In procreation common to all kinds
 (Though higher of the genial Bed by far,
 And with mysterious reverence I deem)
 600 So much delights me; as those graceful acts,
 Those thousand Decencies that daily flow
 From all her words and actions mix'd with Love
 And sweet compliance; which declare unfeign'd
 Union of Mind, or in us Both one soul;
 605 Harmony to behold in wedded pair
 More grateful, than harmonious sound to th' ear:
 Yet these subject not. I to Thee disclose
 What inward thence I feel, not therefore foil'd;
 Who meet with various objects, from the sense
 610 Variously representing: yet still free
 Approve the best, and follow what I approve.
 To Love thou blam'st me not; for Love thou say'st
 Leads up to Heav'n, is both the way and guide;
 Bear with me then, if lawful what I ask.
 615 Love not the heav'nly Spirits, and how their Love
 Express they? by looks only, or do they mix
 Irradiance virtual, or immediate touch?
 To whom the Angel, with a Smile that glow'd
 Celestial rosy red, Love's proper hue,
 620 Answer'd: Let it suffice thee, that thou know'st
 Us happy, and without Love no happiness.
 Whatever pure *thou in thy body enjoy'st* *embodied Thou*
 (And pure thou wert created) We enjoy
 In eminence; and obstacle find none
 625 Of membrane, joynt, or limb, exclusive bars:

Easier

Choice. 'Tis a horrible Fault of the Press, for the Author gave it thus, *Love hath his seat*
In Reason: UNLIBIDINOUS is the scale
By which to Heav'nly Love thou may'st ascend.
 No Man of Judgment and Taste can doubt of this Restitution; and to convince the others I'll produce Milton himself, V. 448.
But in these Hearts Love unlibidinous reign'd,

V. 622. *Whatever pure Thou in thy body enjoy'st.* This is liable to be mistaken; whether the Connection be, *Thou in thy Body, or Enjoy'st in thy Body*. The latter would be aside from the Author's Design. Rather therefore thus;
Whatever pure EMBODIED Thou enjoy'st.
Adam a Spirit embodied; Angels Spirits not embodied, their Essence un compounded,

V. 621;

Easier than Air with Air, if Spirits embrace,
Total they mix, Union of Pure with Pure
[Desiring; nor restrain'd conveyance need
As Flesh to mix with Flesh, or Soul with Soul.]

630 But I can now no more: the parting Sun
Beyond the Earth's green Cape and verdant Isles
Hesperian sets, my Signal to depart.

Be strong: live happy, and love: but first of all
Him whom to love, is to obey and keep

635 His great command: take heed lest Passion sway
Thy Judgment to do ought, which else free Will
Would not admit: Thine and of all thy Sons
The weal or woe in Thee is plac'd; beware.
I in thy persevering shall rejoice,

640 And all the Bless'd: stand fast; to stand or fall
Free in thine own Arbitrement it lies:
Perfect within, no outward aid require;
And all temptation to transgress repel.

So saying, he arose; whom Adam thus
645 Follow'd with benediction: Since to part; Valediction: loath
Go, heav'nly Guest, Ethereal Messenger,
Sent from whose sov'rain goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
650 With grateful Memorie: Thou to mankind

V. 628. Desiring; nor restrain'd, conveyance need,
As Flesh to mix with Flesh, or Soul with Soul.] Our
Editor would have a Parting Blow, before he
took leave of this Eighth Book. He has added
these two Lines, worthy of his Genius. Our
Author had said,

Total they mix, Union of Pure with Pure.
And here he clos'd Raphael's Discourse on that
Topic. But the Editor, not thinking it enough,
that they mix total, would tell us for more News,
that they were not restrain'd. Superfluous. If
the Mixture was Total, how could it be restrain'd?
And what unintelligible Stuff, Need conveyance, as
Soul to mix with Soul? What Conception had he
of Conveyance there?

V. 637. Thine, and of all thy Sons.] As if his
Daughters were not equally concern'd in the fu-
ture weal or woe. Rather therefore,
Thine, and of all thy RACE.

V. 645. Follow'd with benediction: Since to
part.] What's here? Adam give Benediction,
his Blessing, to an Arch-angel? No doubt Mil-
ton; so well vers'd in all the Scripture, could not
forget that of Hebrews vii. 7. And without all
contradiction, the Less is blessed of the Better.
And what Stile is that, Since to part? for since it's
Time, Necessary, to part. The Author gave it
with other Distinction,
Follow'd with VALEDICTION, LOATH to part.

Be

Be good and friendly still, and oft return.

So parted they; the Angel up to Heav'n,

* From the thick shade, and Adam to his Bowr.

* Adam to ruminate on past Discourse.

V. 653. From the thick shade.] This is a Slip
of Forgetfulness. All that Conversation was in
the Bowr. The Departure out of it is touch'd
in one Line,

So saying, he arose: whom Adam follow'd.
Why then, the thick shade, as if they were in the

Bowr still? and why Adam return'd to his Bowr,
if he never was out of it? Rather from an Open
walk, than a Thick Shade. I would choose to put
it thus;

So parted they; the Angel up to Heav'n,
ADAM TO RUMINATE ON PAST DISCOURSE.

M m

PARA-

PARADISE LOST.

BOOK IX.

NO more of talk, where God or Angel Guest
 With Man, as with his Friend, familiar us'd
 To sit indulgent, and with Him partake
 Rural repast, permitting him the while
 5 Venial discourse unblam'd: I now must change
 Those notes to Tragic: Foul distrust, and breach
 Disloyal on the part of Man, revolt
 And disobedience: on the part of Heav'n
 Now alienated, distance and distast,
 10 Anger and just rebuke, and judgment giv'n:
 [That brought into this World a world of woe,]
 Sin and her shadow Death, and Misery
 Death's Harbinger; Sad task, yet Argument
 Not less but more Heroic, than the Wrath
 15 Of stern Achilles [on his Foe pursu'd or the Arms and Man;
 Thrice

V. 1. Where God or Angel Guest.] God did not partake rural repast with Adam. Rather thus, as perhaps the Author gave it;
 Where SOCIAL Angel Guest.

V. 5. Venial discourse unblam'd.] The Word Venial gives a Check to the Freedom of Discourse, and lessens the Familiarity and Condescension. I believe the Author gave it;

MENSAL discourse unblam'd.
 Table Talk, Colloquia Mensalia.

V. 11. That brought into this World a world of woe.] This Verse is not genuine, but inserted by the Editor. 'Tis false, that the Judgment giv'n by Heav'n brought Woe into the World. Woe was brought in before, by Man's Disobedience in eating the forbidden Fruit; which, 1, 3,
 Brought Death into the world, and all our woe.

Would Milton have repeated this over again here, and added to it a silly Pun, which there he avoided?

V. 12. And Misery Death's Harbinger.] Harbinger is he, that goes before some Potentate, to provide for his Reception. How then is Misery the Harbinger of Death? There's manifold Misery that does not usher in Death, but invoke it in vain; besides, there is Misery after Death. The Author gave it,

Sin, and her shadow Death, and MALADY
 Death's Harbinger.

Sickness is the proper Harbinger to Death, except a violent Death.

V. 15. Than the Wrath Of stern Achilles.] The Poet's Thought here, without Ornament, is this, That Paradise Lost, even this latter part of it, Adam's

PARADISE LOST IX.

Thrice fugitive about Troy Wall; or rage
 Of Turnus for Lavinia disespous'd,
 Or Neptune's Ire, or Juno's that so long
 Perplex'd the Greek and Cytheræ's Son;]
 20 If answerable stile I can obtain
 Of my celestial Patroness, who deigns
 Her nightly visitation unimplor'd;
 And dictates to me slumbring, or inspires
 Easy my unpremeditated verse:
 25 Since first this Subject for Heroic Song
 Pleas'd Me, long choosing and beginning late;
 Not sedulous by Nature to indite
 Wars; hitherto the only Argument
 Heroic deem'd: chief mastery to dissect
 30 With long and tedious havoc fabled Knights
 In Battels feign'd: the better fortitude
 Of Patience and Heroic Martyrdom
 Unsung. Or to describe Races and Games,
 Or tilting Furniture, emblazon'd Shields,
 35 Impresses quaint, Caparisons and Steeds,
 Bales and tinsel Trappings, gorgeous Knights
 At Joust and Tournament; then marshal'd Feast
 Serv'd up in Hall with Sewers and Seneschals;

The

dam's Distress, is as Heroic a Subject as the Iliad or Aeneid. Now let us see how those two Words are dilated here in five Lines; and a Wager that we meet with the Editor instead of the Poet. The Wrath of Achilles is thus explicated, On his Foe thrice Fugitive about Troy Wall. There's the Editor: for the Wrath was against Agamemnon, not Hector; as Milton well knew. Then the Aeneid is thus character'd, The Rage of Turnus for Loss of Lavinia. Silly, as if the Aeneid was wrote for Turnus's Sake and Fame, and not for Aeneas's, whose Name it bears. But the two last Lines are beyond compare;

Or Neptune's Ire or Juno's that so long
 Perplex'd the Greek and Cytheræ's Son.
 Neptune's Anger to the Greek, is the Character of the Odyssey: but is that Anger the principal Subject of it? Does Homer so hint to us?

Dic mihi, Musa, Virum, captas post tempora Trojæ

Qui mores hominum multorum vidit et urbes.
 And has he no more distinguishing Title for Ulysses, than the Greek? Then, Juno's Ire to Cytheræ's Son: What does that come here for? This is the Aeneid over again. And see his fine Diction, that huddles both Angers together; Juno's that long perplex'd the Greek: when contrary, the Greek was her Favourite all along. No Poetaster ever made poorer Stuff. Let's try, if we can find Milton among all this Rubbish. The wrath of stern Achilles is Μῆνις Ἀχιλλέως, the first Line of Homer, and denotes the Iliad well: so was the Aeneid known from the first Words; as Persius shews us,

Arma virum: nonne hoc spumosum et cortice pinguis
 Let me divine therefore, that Milton clos'd all within one Line, to express both Iliad and Aeneid;
 Not less but more Heroic, than the Wrath

Of stern Achilles, OR THE ARMS AND MAN.
 M m 2 V. 44

- The skill of artifice or office mean:
 40 Not that which justly gives Heroic name
 To Person or to Poem. Me, of These
 Nor skill'd nor studious, higher Argument
 Remains; sufficient of it self to raise
 That Name, unless *an age too late*, or cold
 45 Climate, or Years damp my intended wing
 Depress'd: and much they may; if all be Mine,
 Not Hers who brings it nightly to my ear.
 The Sun was sunk; and after Him the Star
 Of Hesperus, whole Office is to bring
 50 Twilight upon the Earth, short arbiter
 Twixt day and night: and now * *from end to end*
 Night's Hemisphere had veil'd th' Horizon round:
 When Satan, who late fled before the threats
 Of Gabriel out of Eden; now improv'd
 55 In meditated fraud and malice, bent
 On man's destruction; maugre what might hap
 Of heavier on Himself, fearless return'd.
 By Night he fled, and at mid Night return'd
 From compassing the Earth, cautious of day;
 60 Since Uriel Regent of the Sun descry'd
 His entrance, and forewarn'd the Cherubim,
 That kept their watch: thence full of anguish driv'n,
 The space of seven continu'd nights he rode

* *with Mantle black*

V. 44. *Unless an age too late, or cold Climate.* What's the Meaning of an *Age too late*? If his *Own Age*, it's the same as what comes afterwards *Years*: if *Saeculum*, an *Age* or *Century* too late; surely he could not think the World is superannuated, and Mens natural Powers diminish'd. I should choose to lay the Blame on an impolite Gothic Tongue, inferior to Greek or Latin; Unless a LANGUAGE RUDE, or cold Climate, or Years, damp my intended wing.

V. 51. *And now from end to end th' Horizon round* Round from end to end? An Expression

much below our Author. Change it to quite another Idea;

And now WITH MANTLE BLACK
 Night's Hemisphere had veil'd th' Horizon round.
 When he had said *veil'd*; it was but consequent to add, With her Mantle.

V. 66. *From Pole to Pole, traversing each Colure.* Here must have been some Confusion by Interlines. He could not traverse the Four Colures by going from Pole to Pole: that's done by circling the Aequinoctial. Invert these Verses thus: He rode With Darknes; four times cross'd the Cone of Night

With

- * With darknes; thrice the Aequinoctial Line
 65 He circled, four times cross'd the Car of Night
 From Pole to Pole, traversing each Colure:
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic Watch, by stealth
 Found unsuspected way. There was a place,
 70 (Now not, tho' Sin, not Time, first wrought the change)
 Where Tigris at the foot of Paradise
 Into a Gulph shot under ground; 'till part
 Rose up a Fountain by the Tree of Life.
 In with the River sunk, and with it rose
 75 Satan, invol'd in rising Mist; then sought
 Where to lie hid. Sea he had searcht and Land
 [From Eden over Pontus, and the Pool
 Maotis, up beyond the River Ob;
 Downward as far Antarctic; and in length
 80 West from Orontes to the Ocean barr'd
 At Darien; thence to the Land where flows
 Ganges and Indus: thus the Orb he roam'd]
 With narrow search; and with inspection deep
 Consider'd every Creature, which of all
 85 Most opportune might serve his Wiles, and found
 The Serpent subtlest Beast of all the field.

* Four times cross'd the Cone of Night
 From Pole to Pole; thrice th' Aequinoctial Line
 Circled entire, traversing each Colure.

Him,

From Pole to Pole; thrice th' Aequinoctial Line
 Circled entire, traversing each Colure.
 The Cone of Night, not the Car; which must have been a Mistake of the Printer's.

V. 77. *From Eden over Pontus, &c.* Milton had told us before, that Satan had four times compass'd the Earth by the Poles, and three times by the Aequator. This would not content our Pedantic Editor; but he must cram in here six Lines, to tell us again by Particulars, how Satan did those things once, which we knew before, were done, the one three times, the other four, So

creditable he thought it, to shew his Skill in Geography; which yet is here no more than a Child may see at once in an ordinary Map. He has jumbled too old Names with new; and for Orontes he meant Euphrates; as if we did not know, that all Regions were then nameless, *Sine nomine terrae*. Join the two genuine Verses together;

Sea he had roam'd and Land
 With narrow search.

V. 84. *Might serve his Wiles.* Satan aim'd but at one Wile; and wily Snake comes soon after. He gave it, Most opportune might serve his GUILT.
 V. 109.

Him, after long debate irresolute
 Of thoughts revolv'd, his final sentence chose;
 Fit Vessel, fittest Imp of fraud, in whom
 90 To enter, and his dark suggestions hide
 From sharpest sight: for in the wily Snake,
 Whatever slights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding: which in other Beasts observ'd
 95 Doubt might beget of Diabolic pow'r
 Active within, beyond the sense of Brute.
 Thus he resolv'd; but first from inward grief
 His bursting passion into plaints thus pour'd:
 O Earth, how like to Heav'n, if not prefer'd
 100 More justly; Seat worthier of Gods, as built
 With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial Heav'n, danc'd round by other Heav'ns!
 That shine, yet bear their bright officious Lamps,
 105 Light above Light, for Thee alone as seems,
 In Thee concentrating all their precious beams
 Of sacred influence: As God in Heav'n
 Is Center, yet extends to all; so Thou
 Centring receiv'st from all those Orbs: in Thee, yet reachest
 110 Not in Themselves, all their known virtue appears,
 Productive in Herb, Plant, and nobler birth
 Of Creatures animate with gradual life
 Of Growth, Sense, Reason, all summ'd up in Man.
 With what delight could I have walk'd thee round, had I thus
 115 If I could joy in ought? sweet interchange Could I have joy'd

V. 109. Centring receiv'st from all those Orbs.] The Comparison runs backwards. God, centring, extends to all: the Earth, centring, receives from all. Rather therefore thus; So thou Centring, yet REACHEST all those Orbs. Reachest them potentially, by receiving their Light and Influences. Action and Reaction are Relations mutual: if they reach Her she reaches them.

V. 114. Could I have walk'd thee round.] This is loosely express'd: it may imply, that He did not walk it round; which yet he had done seven times. Better in this way,

With what delight HAD I THUS walk'd thee round, Could I HAVE JOY'D in ought?

V. 119. Find place or refuge.] I believe He gave it, Find place OF refuge.

Of Hill and Valley, Rivers, Woods and Plains,
 Now Land, now Sea, and Shores with Forest crown'd,
 Rocks, Dens and Caves. But I in none of these
 Find place or refuge: and the more I see
 120 Pleasures about me; so much more I feel
 Torment within me, as from the hateful siege
 Of contraries: all good to Me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n
 125 To dwell, unless by mastering Heav'ns Supreme;
 Nor hope to be my Self less miserable
 By what I seek, but Others to make such
 As I, though thereby worse to Me redound:
 For only in destroying I find ease
 130 To my relentless thoughts; and him destroy'd,
 Or won to what may work his utter loss,
 For whom all this was made; all this will soon
 Follow, as to him link'd in weal or woe:
 In woe then; that destruction wide may range.
 135 To Me shall be the glory sole among
 Th' infernal Powers, in One day to have marr'd
 What He Almighty stil'd, * Six nights and days
 Continu'd making; and who knows how long
 Before had been contriving: though perhaps
 140 Not longer, than since I in one night freed
 From servitude inglorious well nigh half
 Th' Angelic Name, and thinner left the throng
 Of his Adorers. He, to be aveng'd

* days many' and nights

And

V. 128. But others to make such As I.] The Syntax requires, Make Such As ME.

V. 130. And him destroy'd.] He had said before Plurally, to make others miserable, so that Him is here indefinite. Better therefore, And MAN destroy'd.

V. 137. Six nights and days Continu'd making.] Satan was imprison'd close in Hell all the time of the Creation, VIII. 240. So that he could not know the Six Days Work. And besides, it expresses the true Spirit of Envy and Hatred to make the Time longer. Rather therefore thus; What He, Almighty stil'd, days MANY' and nights Continu'd making.

And to repair his numbers thus impair'd;
 145 Whether such virtue spent of old now fail'd
 More Angels to create, if they at least
 Are his Created; or, to spite us more,
 Determin'd to advance into our room
 A Creature form'd of Earth; and Him endow,
 150 Exalted from so base original,
 With Heav'nly spoils, our spoils. What He decreed *plumes,*
 He effected: Man he made, and for him built
 Magnificent this World, and Earth his seat;
 Him Lord pronounc'd; and, O indignity!
 155 Subjected to his service Angel wings,
 And flaming Ministers to watch and tend
 Their Earthy charge. Of These the vigilance
 I dread; and to elude, thus wrap'd in mist
 Of midnight vapor glide obscure; and pry
 160 In every bush and brake, where hap may find
 The Serpent sleeping; in whose mazy folds *his*
 To hide Me and the dark intent I bring.
 O foul descent! that I who erst contended
 With Gods to sit the highest, am now constrain'd
 165 Into a Beast and mix'd with bestial slime, *Inclos'd in*
 This essence to incarnate and imbrute, *contaminate*
 [That to the highth of Deity aspir'd.]
 But what will not Ambition and Revenge

Descend

V. 151. With Heav'nly spoils, our spoils.] It could not come thus from the Poet. He gave some other Word, Heavenly POWERS, GIFTS, or PLUMES. So VI. 161.

Ambitious to win From me some Plume.
 And Paradise Regain'd, II. 223.
 Cease to admire; and all her Plumes
 Fall flat, and shrink into a trivial Toy.

V. 165. Am now constrain'd Into a Beast.] This is a vicious Expression, but not the Author's own. He gave it. Am now constrain'd,
 Inclos'd in Beast and mix'd with bestial slime,
 This essence to imbrute.

The Construction is, Not constrain'd into a Beast, but Constrain'd to imbrute. Inclos'd in Beast, as IX. 494.

So spake the Enemy of Mankind, inclos'd
 In Serpent, Inmate bad.

V. 166. This essence to incarnate and imbrute.] There's no need of Argument, to prove that Milton would not use thus the Word Incarnate: He knew a higher Essence, than Seraphical, was afterwards Incarnated. Besides, it shews less Aversion, and Abhorrence, than the Words before, Mix'd with bestial slime. The Author certainly gave it.

This essence to CONTAMINATE and imbrute.
 Contaminate, defile, pollute this celestial Essence.

V. 167. That to the highth of Deity aspir'd.] Here again is a spurious Verse. Our Editor can-

Descend to? who aspires, must down as low *sink*
 170 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,
 Bitter ere long, back on it self recoiles.
 Let it; I reck not: so it light well aim'd,
 Since higher I fall short, on Him who next *it falls*
 175 Provokes my envy; this new Favourite
 Of Heav'n, this Man of clay, Son of despite,
 Whom Us the more to spite, his Maker rais'd *in rage,*
 From dust: spite then with spite is best repaid.
 So saying, through each Thicker dank or dry,
 180 Like a black Mist low creeping, He held on
 His midnight search; where soonest he might find *likeliest*
 The Serpent: Him fast sleeping soon he found
 In Labyrinth of many a round self-roll'd,
 His Head the midst well stor'd with subtle wiles.
 185 Not yet in horrid Shade or dismal Den,
 Nor nocent yet; but on the grassy Herb
 Fearless unfeard he slept: in at his Mouth
 The Devil enter'd; and his brutal sense
 In heart or head possessing, soon inspir'd
 190 With act intelligential; but his sleep
 Disturb'd not, waiting close th' approach of Morn.
 Now when as sacred Light began to dawn
 In Eden on the humid Flours, that breath'd

Their

not withhold, though he has always the ill luck
 to be caught: Adverb Down: Must sink as low
 As high he soar'd.

Ut canis à corio non absterrebitur uncto.
 Milton had just said, I who erst contended
 With Gods to sit the Highest.
 Would not the Editor's Line be the very same, if
 it was not worse,

That to the Highth of Deity aspir'd?
 Besides, that Satan's Essence did not aspire, but
 his Mind, his Person. And then He has quite ab-
 scinded what follows, What will not Ambition De-
 scend to? Descend even to imbrute one's self, not
 Descend to aspire to Deity.

V. 169. Must down as low As high he soar'd.]
 Better some Verb in the Opposition, than the

Adverb Down: Must sink as low
 As high he soar'd.

V. 174. So it light well aim'd, Since higher I fall
 short.] He must needs have given it,
 Since higher IT FALLS short.

V. 177. Whom Us the more to spite.] Spite comes
 here too often by once. Rather thus;
 Whom Us the more to INRAGE.

V. 181. Where soonest he might find.] There's
 soon again in the next Verse. Rather therefore,
 Where LIKELIEST he might find.

As IX. 414.
 And on his quest, where likeliest he might find.
 N n V. 194.

274 PARADISE LOST IX.
 Their Morning incense, when all *things that breath,* *Plants, and Herbs,*
 195 From th' Earth's great Altar send up silent praise
 To the Creator, and his Nostrils fill *their*
 With grateful Smell; forth came the human Pair,
 And join'd their vocal worship to the Quire
 Of *Creatures* wanting voice: that done, partake *Nature*
 200 The season, prime for sweetest Scents and Airs:
 Then commune, how that day they best may ply
 Their growing work: for much their work outgrew
 The *hands* dispatch of Two, gard'ning so wide. *scant*
 And Eve first to her Husband thus began:
 205 Adam, well may we labour still to dress
 This Garden; still to tend Plant, Herb and Flour,
 Our pleasant task injoin'd: but till more hands
 Aid us, the work under our labour grows
 Luxurious by restraint. What We by day
 210 Lop overgrown, or prune or prop or bind;
 One night or two with wanton growth derides,
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present:
 Let us divide our labours: Thou where choice
 215 Leads thee, or where most needs; whether to wind
 The Woodbine round this Arbour, or direct
 The clasping Ivy where to climb: while I
 In yonder Spring of Roses intermix'd
 With Myrtle, find what to redress till Noon.
 220 For while so near each other thus all day
 Our task we choose; what wonder if so *near* *of*
 Looks

V. 194. *When all things that breath.*] This cannot be allow'd. In the Verse before, we have *Flours that breath'd incense*. There *Breathing* is right: but He should not repeat it in the very next Line; especially put absolutely; *All things that breath*. Those are all *Animals*, and not *Plants*, which yet the Sense requires here. Rather therefore thus;

Their Morning incense, when all PLANTS AND HERBS.

V. 199. *To the Quire Of Creatures wanting voice.*] *Creatures* is not proper here, where only *Vegetables* are meant. I believe the Author gave it,

Join'd to the Quire Of NATURE wanting voice.

V. 203. *The hands dispatch of Two.*] *The Hands* dispatch is superfluous: what other could be imagin'd? I suspect He gave it,

The SCANT dispatch of Two, gard'ning so wide.
 V. 222,

PARADISE LOST IX. 275
 Looks intervene and smiles, or object new
 Casual discourse draw on? which intermits
 Our days work brought to little, though begun
 225 Early; and th' hour of Supper comes unearn'd.
 To whom mild answer Adam thus return'd:
 Sole Eve, Associate sole, to Me beyond
 Compare above all living creatures dear;
 Well hast thou motion'd, well thy thoughts employ'd
 230 How we *might* best fulfil the work which here *may*
 God hath assign'd us; nor of Me shalt pass
 Unprais'd: for nothing lovelier can be found
 In Woman, than to study Household good,
 And good works in her Husband to promote.
 235 Yet not so strictly hath our Lord impos'd
 Labour, as to debar us when we need
 Refreshment, whether Food, or Talk between
 Food of the mind, or this sweet intercourse
 Of looks and smiles: for smiles from Reason flow,
 240 To brute deny'd, and are of Love the food,
 Love, not the lowest end of human life.
 For not to irksome Toil, but to Delight
 He made us, and Delight to Reason join'd.
 The paths and bowrs doubt not but our joint hands
 245 Will keep from wilderness with ease, as wide *help*
 As we need walk; till younger *hands* ere long
 Assist us. But if much converse perhaps
 Thee satiate, to short absence I could yield.
 For solitude sometimes is best society,
 And

V. 221. *What wonder if so near.*] *So near* is in the last Line, and here is quite needless. He gave it,
What wonder, if so OFT

Looks intervene?

V. 227. *Sole Eve, Associate sole.*] *Sole Associate* is very well; but *Sole Eve* would deserve in Reply *Sole Adam*. The Author gave it,

O Eve, Associate sole.

As IX. 1067.

O Eve, in evil hour.

And XI. 193.

O Eve, some further change.

V. 246. *Till younger hands ere long Assist us.*] He had said *Joint hands* two Lines before. I believe He here gave it,

Till younger HELP ere long

Assist us.

N n 2

V. 250,

250 And short retirement urges sweet return.
But other doubt possesses Me; lest harm
Befal thee sever'd from me: for thou know'st
What hath been warn'd us; what malicious Foe
Envyng Our happiness and of his Own
255 Despairing, seeks to work us woe and shame
By sly assault: and somewhere nigh at hand
Watches, no doubt, with greedy hope to find,
His wish and best advantage, Us asunder;
Hopeless to circumvent us join'd, where each
260 To other speedy aid might lend at need.
Whether his first design be to withdraw
Our fealty from God; or to disturb
Conjugal Love, than which perhaps no bliss
Enjoy'd by Us excites his envy more;
265 Or this, or worse: leave not the faithful side
That gave thee Being, still shades thee and protects.
The Wife, where danger or dishonour lurks,
Safest and seemliest by her Husband stays,
Who guards her, or with Her the worst endures.
270 To whom the Virgin Majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd:
Off-spring of Heav'n and Earth, and all Earth's Lord;
That such an Enemy we have, who seeks
275 Our ruin, both by Thee inform'd I learn,
And from the parting Angel over-heard;
As in a shady nook I stood behind,
Just then return'd at shut of evening flours.
But that thou shouldst my Firmness therefore doubt
280 To God or Thee, because we have a foe

V. 250. And short retirement urges sweet return.] Urges sweet are Words that seem to fail the Author's Intention. Long retirement more urges return, than short. Perhaps better thus, And short retirement sweetens next return.

V. 258. His wish and best advantage.] The Au-

thor gave it, His wish'd and best advantage. So v. 427.

He sought them both, but wish'd his hap might find Eve separate.

V. 289. Mis-thought of Her to Thee so dear.] Dear to Thee expresses Adam's Affection to Her, not

May

May tempt it, I expected not to hear.
His Violence thou fear'st not; being such
As We, not capable of death or pain,
Can either not receive, or can repel.
285 His Fraud is then thy fear; which plain infers
Thy equal fear, that My firm Faith and Love
Can by his fraud be shaken or seduc'd:
Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of Her to Thee so dear?
290 To whom with healing words Adam reply'd:
Daughter of God and Man, immortal Eve;
For such thou art, from sin and blame entire:
Not diffident of Thee, do I dissuade
Thy absence from my sight; but to avoid
295 Th' attempt it self, intended by our Foe.
For He who tempts, though in vain, at least asperses
The tempted with dishonour foul; suppos'd
Not incorruptible of faith, not proof
Against temptation. Thou thy self with scorn
300 And anger would'st resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From Thee Alone: which on us Both at once
The Enemy, though bold, will hardly dare;
305 Or daring, first on Me th' assault shall light.
Nor Thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous other's aid.
I from the influence of thy looks receive
310 Access in every virtue; in thy sight
More wise, more watchful; stronger, if need were

not Her's to Him, as the Sense requires. Perhaps He gave it, To Thee so true. As v. 320. Less attributed to her Faith sincere: Or with quite changing the Words, Adam, mis-thought of Her, THY SECOND SELF. Or, Thy OTHER self.

V. 310. I receive Access in every virtue.] Access in the Sense here requir'd is a Signification unwarranted. He must have given it, either INCREASE in every virtue, or ACCESSION to every virtue.

V. 312.

Of

- Of outward strength: while shame, *thou* looking on, *Thee*
 Shame to be overcome or over-reach'd,
 Would utmost vigour raise, and rais'd unite. *uphold.*
 315 Why shouldst not Thou like sense within thee feel,
 When I am present? and thy trial choose
 With Me, best Witness of thy Virtue try'd?
So spake domestic Adam in his care Adam spake pathetic,
 And matrimonial Love: but Eve, who thought
 320 Less attributed to her Faith sincere,
 Thus her reply with accent sweet renew'd:
 If this be our condition, thus to dwell
 In narrow circuit straiten'd by a Foe,
 Subtle or violent; We not endu'd
 325 Single with like defense, where-ever met:
 How are we happy, still in fear of harm?
 But harm precedes not sin: only our Foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
 330 Sticks no dishonour on our front, but turns
 Foul on himself; then wherefore shun'd or fear'd
 By us? who rather double honour gain
 From his surmise prov'd false; find peace within,
 Favour from Heav'n, our witness from th' event. *assault.*
 335 And what is Faith, Love, Virtue unassay'd;

Alone

V. 312. *While shame, thou looking on.* THEE looking on. The Construction requires the Ablative Case.

V. 314. *Vigour raise, and rais'd unite.* Unite could not be from the Author. *Unite?* to what? to Eve's Vigour? That's low: What if Satan should find him alone? Not unite till it was rais'd? That implies Eve's natural Vigour to have been the Superior. But he gave it;

Would utmost vigour raise, and rais'd uphold.
 As 1, 23. *What in me is low, raise and support.*

V. 318. *So spake domestick Adam in his care.* Domestick Adam is so absurd and ridiculous; that it neither wants nor deserves our Animadversion. Our Author gave it;
So spake PATHETIC Adam in his care.

Pathetic, that is *Pathetically*; Adjective for Adverb; as our Author's, and other good Poets manner is. The next Answer shews his *Pathos* increas'd, V. 342.

To whom thus Adam fervently reply'd. But the unguarded Collocation of the Word made our Editor change *Pathetic* into *Domestic*. *Pathetic Adam*, thought he: What? make Adam a passionate Man? He took it for his general Character. To avoid the like Mistake, it's safer to alter the Order a little;

*So Adam spake pathetic, in his care
 And matrimonial Love.*

V. 334. *Our witness from th' event, &c.* Here has been miserable Work by the Amanuensis; whoever He or She was, that copied from his Mouth.

- Alone without exterior help sustain'd?
 Let us not then suspect our happy State
 Left so imperfect by the Maker wife,
 As not secure to single or combin'd. *conjoin'd*
 340 Frail is our happiness, if this be so;
 And Eden were no Eden thus expos'd.
 To whom thus Adam fervently reply'd:
 O Woman, best are all things as the will
 Of God ordain'd them: His creating Hand
 345 Nothing imperfect or deficient left
 Of all that He created; much less Man, *In*
 Of ought that might his happy State secure,
 Secure from outward force: within Himself
 The danger lies, yet lies within his pow'r:
 350 Against his Will he can receive no harm,
 But God left free the Will: for what obeys
 Reason is free, and Reason he made right;
 But bid her well beware, and still erect: *be aware,*
 Left by some fair appearing good surpris'd
 355 She dictate false, and misinform the Will
 To do what God expressly hath forbid.
 Not then Mistrust, but tender Love injoins,
 That I should mind Thee oft; and Thou mind Me.
 Firm we subsist, yet possible to swerve;

Since

Mouth. And a Wonder that it happen'd no oftener; a blind Man dictating, and if upon Recollection altering, Blots and Interlines the necessary Consequence. I'll give the three Lines, as I am persuaded he design'd them:

*Favour from Heav'n our witness, from th' ASSAULT
 Alone without exterior help sustain'd.*

And what is Faith, Love, Virtue, unassay'd?
 With the small Change of *Event* into *Assault*: and inverting the other two Verses, the Sentence is clear, which in the present Reading is unintelligible. The *Assault* sustain'd carries its Proof along with it. But what can that Question mean, as it now stands? *What is Faith, Love, Virtue sustain'd alone without help?* What are they? why, ennobled, not disparag'd, by being so sustain'd. But pray how can they be sustain'd, if they are unassay'd, as the present Order asserts? Upon

the whole, the Transposition of the Lines is most evident.

V. 339. *As not secure to single or combin'd.* The Author would not say *combin'd*; when there was a better Word so obvious;

As not secure to single or CONJOIN'D.

V. 346. *Of all that He created.* Rather, *Nothing deficient in all*: because *Of* follows in the next Line, *Deficient Of ought.*

V. 353. *But bid her well beware, and still erect.* *Erect* requires the preceding Word to be Adjective, like it self. The Author gave it, with his usual License of expunging the last Vowel;

But bid her well BE AWARE, and still erect. V. 371.

- 360 Since Reason not impossibly may meet
Some specious object by the Foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then; which to avoid
365 Were better, and most likely if from Me
Thou sever not: Trial will come unfought.
Wouldst thou approve thy constancy? approve
First thy obedience: th' other who can know?
Not seeing Thee attempted who attest?
370 But if thou think, trial unfought may find
Us both *securer*, than thus warn'd thou seem'st; *less heedful*,
Go: for thy stay, not free, absents thee more;
Go in thy native innocence, rely
On what thou hast of virtue, summon all:
375 For God tow'rd's Thee hath done His part, do Thine.
So spake the Patriarch of Mankind; but *Eve*
Persisted: yet submiss, though last, reply'd:
With thy permission then, and thus forewarn'd,
Chiefly by what thy own last reas'ning words
380 Touch'd only, That our trial, when least sought,
May find us both perhaps far less prepar'd;
The willing I go, nor much expect

V. 371. *May find Us both securer.*] *Secure* is a Word of ambiguous Meaning: it may signify *Safer*; or *Careless*, *Negligenter*; which Sense is here design'd. Rather therefore thus; *May find Us both LESS HEEDFUL, than thus warn'd thou seem'st.*

V. 386. *And like a Wood-nymph light Oread or Dryad.*] Here our Editor thought he had a Field before him, to implant what he pleas'd. He seldom intermeddles in Speeches, wherein *Milton* chiefly excels; but when any thing of Description will make way for him, he'll never fail to intrude his Rabbith. We have had frequent Accounts of *Eve's* Beauty already: Particularly VIII, 59, when leaving *Raphael* and *Adam* she went to her Groves; these most noble Verses fully describe her Charms;

*With Goddess-like demeanour forth she went,
Not unattended: for on Her as Queen
A pomp of winning Graces waited still,
And from about her shot darts of Desire
Into all eyes, to wish her still in sight.*

Yet now, when only she leaves *Adam* to go to the Groves; the Editor has a prolix Attempt to describe her afresh, as if nothing had been said before: and yet he falls as much below the true *Milton* in Book VIII, as a novice Sign-dawber below a *Titian*, or a *Raphael*. Let us see what fine Work he makes. In stead of something Real, he empties all his Common Place of Mythology. She walk'd so *light* (a great Commendation) as any Wood-nymph, *Oread* or *Dryad*, or one of *Diana's* Train; nay, she had a finer Gate than *Diana* herself, though she had no Bow and Quiver: as if carrying a heavy Quiver at her Back, made

- A Foe so proud will first the Weaker seek:
So bent, the more shall shame him his repulse.
385 Thus saying, from her Husband's hand her hand
Soft she withdrew, [*and like a Wood-nymph light
Oread or Dryad, or of Delia's Train,*]
Betook her to the Groves, [but Delia's self *And hasten'd*
In gait surpass'd, and goddess-like deport,
390 *Though not as she with bow and quiver arm'd,*
But with such Gardning Tools as Art yet rude, *Arm'd*
Guileless of fire, had form'd, or Angels brought.
[To Pales or Pomona thus adorn'd
Likeliest she seem'd, Pomona when she fled
395 Vertumnus, or to Ceres in her prime,
Yet Virgin of Proserpina from Jove.]
Her long with ardent look his eye pursu'd
Delighted, but desiring more her stay.
Oft He to Her his charge of quick return
400 Repeated; She to Him as oft engag'd
To be return'd by Noon, amid the Bowr, *and at*
And all things in best order, to invite *Have*
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless *Eve*,
405 Of thy presum'd return! event perverse!

Thou

made *Diana* walk the more gracefully. Ay, but he alters his Mind; and now she's *likeliest*, (he meant *likeliest*) to *Pales* or *Pomona*. And yet not to *Pomona* always, but when she fled *Vertumnus*, who would have ravish'd her. *Eve* here had no such occasion to run away so fast. Ay, but she's like *Ceres* too: All these, even in Fable, are unlike one another; and yet *Eve's* like them all. But she was like *Ceres*, when she was a Maid, and in her Prime.

Yet Virgin of Proserpina from Jove.
I find the Editor's Goddesses, though Immortal, have the Decays of old Age, grow past their Prime, and then grey-hair'd and wrinkled. But what Monster of a Phrase is that, *Virgin of Proserpina*, Virgin of her Daughter? Any one else that was minded to speak Human Language, would have said, *Like Ceres in her prime,*

Not Mother yet of Proserpin by Jove.
But it's time to leave this Animal; and to try if we can find any mangled Limbs of our Poet, scatter'd among this Dozen of Lines; *Veluti diffusi membra Poetae*. These Four, with some help of Surgery, have the Features of *Milton*;

*Thus saying, from her Husband's hand her hand
Soft she withdrew, AND HASTEN'D to the Groves,
ARM'D with such Gardning Tools, as Art yet rude,
Guileless of fire, had form'd, or Angels brought.*
All the Nymphs and Goddesses, whether in their Prime, or past it, we'll return to their right Owner.

V. 401. *To be return'd by Noon, amid the Bowr.*
The Author gave it;

AND AT the Bowr

HAVE all things in best order;

O O

V. 418;

- Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose:
 Such ambush laid among sweet flours and shades
 Waited, with hellish rancour imminent
 410 To intercept thy way, or send thee back
 Despoil'd of Innocence, of Faith, of Bliss.
 For now and since first break of dawn, the Fiend
 Mere Serpent in appearance forth was come;
 And on his quest, where likeliest he might find
 415 The only two of Mankind; but in Them
 The whole included Race, his purpos'd prey.
 In bowr and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay
 Their tendance or plantation for delight,
 420 By Fountain or by shady Rivulet.
 He sought them both, but wish'd his hap might find
 Eve separate; he wish'd, but not with hope
 Of what so seldom chanc'd: when to his wish,
 Beyond his hope, Eve separate he spies,
 425 Veil'd in a cloud of fragrance; where she stood
 Half spy'd, so thick the Roses blushing round
 About her glow'd; oft stooping to support
 Each Flour of slender stalk, whose head though gay
 Carnation, Purple, Azure, or speckt with Gold,
 430 Hung drooping unsustain'd; Them she upstays
 Gently with Myrtle band: mindless the while,

Her

V. 418. *More pleasant lay Their tendance or plantation.* Plantation must needs be wrong: that was unnecessary in Paradise, where all the Fruits and Sweets grew natural and spontaneous. And Lay too is of no better Stamp; for to say, *A Tuft of Grove lay their Tendance*, is not to speak English. I believe the Author gave it;

*Where any Tuft more pleasant CALL'D
 Their Tendance or ATTENTION for delight.*

V. 436. *Then voluble and bold, now hid, now seen.* How voluble and bold come together, or what Affinity there is between them, is hard to conceive. I despair of making good Sense of it,

and therefore offer this in its room;
 NOW CAUTIOUS, NOW bold; now hid, now seen.

V. 438. *Imborder'd on each bank, the hand of Eve.* I believe he gave it, IMBROIDER'D, proper to *Thick woven*.

V. 439. *Spot more delicious.* Though we had so many fine Verses just before, to raise Admiration of this beautiful Spot, yet our Editor would not acquiesce, till he had said it was more delicious than *Adonis's* or *Alcinous's* Garden. And yet he confesses, those were but *feign'd*. Why then brought in here at all? What *Deliciousness* can exist

- Her self, though fairest unsupported Flour,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 435 Of stateliest covert, Cedar, Pine, or Palm,
 Then voluble and bold, now hid, now seen, now cautious, now
 Among thick woven arborets and flours
 Imborder'd on each Bank, the hand of Eve: Imbroider'd
 [Spot more delicious than those Gardens feign'd
 440 Or of reviv'd Adonis, or renown'd
 Alcinous, host of old Laertes Son,
 Or that, not mystic, where the sapient King
 Held dalliance with his fair Egyptian Spouse.]
 Much he the Place admir'd, the Person more.
 445 As one, who long in populous City pent,
 Where Houses thick and Sew'rs annoy the Air,
 Forth issuing on a Summer's Morn to breathe
 Among the pleasant Villages and Farms
 Adjoin'd; from each thing met conceives delight,
 450 The smell of Grain, or tedded Grass, or Kine
 Or Dairy, each rural sight, each rural sound:
 If chance with Nymphlike step fair Virgin pass;
 What pleasing seem'd, for Her now pleases more,
 She most, and in her look sums all Delight.
 455 Such pleasure took the Serpent to behold
 This floury Plat, the sweet recess of Eve
 Thus early, thus alone. Her Heav'nly form,

Angelic,

exist in a Fable? or what Proportion, what Compare between Truth and Fiction? And then for *Solomon's* Garden, which he makes real, not mystic, contriv'd it seems for the *sapient King's* Dalliance, our Editor might have had more *Sapience* than to introduce such silly and profane Ideas. But if these Exceptions do not fully detect his Forgery, what follows, certainly will. He supposes the Garden of reviv'd *Adonis* to be some magnificent and spacious Place, like that of *Alcinous* in *Hommer*. There was no such Garden ever existent, or even feign'd. Κήποι Αἰώνιοι, the Gardens of *Adonis*, so frequently mention'd by Greek Writers, *Plato*, *Plutarch*, &c. were nothing but portable

earthen Pots, with some Lettice or Fennel growing in them. On his yearly Festival, every Woman carried one of them for *Adonis's* Worship; because *Venus* had once laid him in a Lettice Bed. The next Day they were thrown away; for the Herbs were but rais'd about a Week before, and could not last for want of Root. Thence the Gardens of *Adonis* grew to be a Proverb of Contempt, for any fruitless, fading, perishable Affair: And now is not a Garden of *Adonis*, a Pot with a few Herbs in't, a proper Comparison for the Garden of Paradise? They that can believe *Milton* guilty of such Ignorance, have not that Opinion of his Learning, which I profess to have.

O o 2

V. 458.

- Angelic, but more soft and feminine,
 Her graceful Innocence, her every Air
 460 Of gesture or least Action over-aw'd
 His Malice; and with rapin sweet bereav'd
 His fierceness of the fierce intent it brought:
 That space the Evil one abstracted stood
 From ~~For~~ his own Evil; and for the time remain'd
 465 Stupidly Good; of enmity disarm'd,
 Of guile, of hate, of envy, of revenge.
 But the hot Hell that * always in him burns,
 Though in mid Heav'n, soon ended his delight;
 And tortures him now more, the more he sees
 470 Of Pleasure not for Him ordain'd: then soon
 Fierce hate he recollects; and all his thoughts
 Of mischief gratulating thus excites:
 Thoughts, whither have ye led me, with what sweet
 Compulsion thus transported to forget
 475 What hither brought us. Hate, not love, or hope
 Of Paradise for Hell; hope here to tast
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying: other joy
 To Me is lost. Then let me not let pass
 480 Occasion which now smiles: behold alone
 The Woman, opportune to all attempts:
 * would within him burn,

V. 458. Her form Angelic, but more soft and feminine.] Here's another of those hypocritical Faults, that put on a Disguise of Sense, and cheat us under that specious Garb. Eve's Form it seems was Angelic, not in Metaphor, but in Reality: for that's the Affair here. So we must suppose, she had six Wings, as Raphael had. But yet she was more soft and feminine than the Angels. And yet we were told of the Angels soft Aethereal Essence, without obstacle of Joints and Limbs, and 1, 423.

That Spirits, when they please, Can either Sex assume or both; so soft And uncompounded is their Essence pure. If Eve had been more soft, more feminine, than such were, she would have been no fit Mate for her Husband. But our Author had quite other Conceptions: He gave it thus,

Her Heav'nly form
 ADAMIC, but more soft and feminine.

Adamic, Man like; as VIII, 470.

Under his forming hands a Creature grew

Manlike, but different Sex; so lovely fair.

And IV, 288,

Two of far nobler shape, erect and tall,

Godlike erect, with native Honour clad:

Not equal, as their Sex not equal seem'd:

For Contemplation He and valour form'd,

For Softness She and sweet attractive Grace.

'Tis plain now the Author gave it Adamic: and

what a hardy Ignorant was this Editor, who dis-

liking Milton's Word, substituted his own Non-

sense, Angelic?

V. 462. Bereav'd His fierceness of the fierce in-

tent.]

Adamic,

fell

Devilism

were he in

me.

Hen

- Her Husband, for I view far round, not nigh;
 Whose higher Intellectual more I shun,
 And Strength; of courage haughty, and of limb
 485 Heroic built, though of terrestrial mold:
 Foe not formidable, exempt from wound,
 I not: so much hath Hell debas'd, and Pain
 Infeebld Me, to what I was in Heav'n.
 She fair, divinely fair, fit Love for Gods;
 490 Not terrible, though terror be in Love
 And beauty, not approach'd by stronger hate
 Hate stronger, under shew of Love well feign'd;
 The way which to her ruin now I tend.
 So spake the Enemy of Mankind, inclos'd
 495 In Serpent, inmate bad; and toward Eve
 Address'd his way: not with indented wave,
 Prone on the ground, as since; but on his rear,
 Circular base of rising folds, that tow'r'd
 Fold above fold a surging Maze; his Head
 500 Crested aloft, and Carbuncle his Eyes;
 With burnish'd Neck of verdant Gold, erect
 Amidst his circling Spires, that on the grass
 Floted redundant. Pleasing was his shape,
 * And lovely, never since [of Serpent kind
 * Then lovely, though not since. With tract oblique

Lovelier,

tent.] Fierceness and fierce is jejune indeed. The Poet gave it;
 His fierceness of the fell intent it brought.
 Fell, a Word consecrated by our best and Classic Poets: and used by Milton, X, 906,
 To a fell Adversary.

V. 465. Of enmity disarm'd, Of guile, of hate.] Enmity and Hate are so of one and the same Notion, that it's hard to make two of them here. I should choose to say thus;
 Stupidly Good, of DEVILISM disarm'd,
 Of guile, of hate, of envy, of revenge.
 These Four complet the Character of Devilism.

V. 467. Hell, that always in him burns, Though in mid Heav'n.] An unwary Expression; which

supposes that he is frequently a Guest in mid Heav'n. Rather thus;
 But the hot Hell, that would within him burn,
 WERE HE IN Heav'n, soon ended his delight.

V. 491. Approach'd by stronger hate.] Terror, or Love approach'd by Hate, seems not to reach up to the Poet's Intention. Rather oppos'd, or subdu'd.

V. 504. Never since of Serpent kind Lovelier.] Milton gave the Passage thus;

Pleasing was his shape,
 THEN lovely, THOUGH NOT since. With tract oblique.
 But the Editor, having caught hold of lovely, would not let the Occasion slip. He will employ six Lines to celebrate the Devil's Beauty: That

- 505 *Lovelier, not those that in Illyria chang'd*
Hermione and Cadmus, or the God
In Epidaurus; nor to which transform'd
Ammonian Jove, or Capitoline was seen,
He with Olympias, this with Her who bore
 510 *Scipio the highth of Rome.] With tract oblique*
 At first, as one who fought access, but fear'd
 To interrupt, side-long he works his way:
 As when a Ship by skilful Steersman wrought
 Nigh River's mouth or Foreland, where the Wind
 515 Veers oft, as oft so steers, and shifts her Sail:
 So vary'd He, and of his tortuous Train
 Curl'd many a wanton wreath in sight of *Eve*,
 To lure her eye: She busied heard the sound
 Of rustling Leaves, but minded not; as us'd
 520 To such disport before her through the Field,
 From every Beast, *more* duteous at her call,
 [*Than at Circean call the Herd disguis'd.*]
 He bolder now, uncall'd before her stood;
 But as in gaze admiring: oft he bow'd
 525 His turret Crest, and sleek enamel'd Neck,
 Fawning; and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of *Eve* to mark his play; He glad
 Of Her attention gain'd, with Serpent Tongue
 530 Organic, or impulse of vocal Air,
 His fraudulent temptation thus began:
 Wonder not, sov'rain Mistress, if perhaps

Thou

That he outshone all fabulous Serpents, as *Eve* did all feign'd Nymphs and Goddesses. He begins with two, *That in Illyria chang'd Hermione and Cadmus*: The Ignorant mistakes *Hermione* the Daughter of *Menelaus* and *Helena*, for *Harmonia* the Daughter of *Mars* and *Venus*, Wife to *Cadmus*. And then what Language does he bring? Did those Serpents, as existing before, change *Harmonia* and *Cadmus*; or were not These, who were Man and Woman once, chang'd into Ser-

pents? Then he brings more Stories of Metamorphoses, *Aesculapius*, and (something strange) two *Jupiters*: one of whom begot *Scipio* the Elder, *The Highth of Rome*. A noble Expression! especially to rise so high out of the very Depth of *Dulness*.

V. 522. *Than at Circean call the Herd disguis'd.* Another Verse of our Editor's. Milton had given it; From every Beast, *most* duteous at her call. But

- Thou canst, who art sole Wonder; much less arm
 Thy Looks the Heav'n of mildness with disdain;
 535 Displeas'd that I approach thee thus and gaze
 Infatiate, I thus single; nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 540 By gift; and thy Celestial Beauty' adore
 With ravishment beheld, there best beheld
 Where universally admir'd: but here
 In this inclosure wild, these Beasts among,
 Beholders rude, and shallow to discern
 545 Half what in Thee is fair, one Man except,
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily Train.
 So glaz'd the Tempter, and his Proem tun'd;
 550 Into the Heart of *Eve* his words made way,
 Though at the voice much marvelling: at length
 Not unamaz'd she thus in answer spake:
 What may this mean? Language of Man pronounc'd
 By Tongue of Brute, and human sense express'd?
 555 The first at least of these I thought deny'd
 * To Beasts, whom God on their Creation-Day
 Created mute to all articulate sound.
 The latter I demur: for in their Looks
 [*Much reason*] And in their Actions, oft appears. Reason
 * To all the Beasts; as our Experience deem'd, Thee,

But his trusty Friend would make it comparative, and bring in the fabulous *Circe*, who transform'd Men into the shape of Beasts; he himself one of such a *Herd*, though without the *Disguise*.

V. 556. *On their Creation-Day Created mute.* This is mere Fillings; draws out the Line only. When could they be created, but on their Creation-Day? I would offer it thus;
The first at least of these I thought deny'd

TO ALL THE BEASTS; AS OUR EXPERIENCE DEEM'D,
 Created mute to all articulate sound.

V. 559. *For in their Looks Much Reason, and in their Actions.* The Composition is lax and broken; and *Reason* is crush'd into one Syllable. Rather thus;
 For in their Looks
 And in their Actions REASON oft appears.
 'Tis enough to say *Reason*, without the Accession of *Much*. V. 563.

- 560 Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice endu'd:
Redouble then this miracle, and say,
* *How cam'st thou Speakable of Mute; and how*
To Me so friendly grown above the rest
565 Of brutal kind, that daily are in sight:
Say, for such wonder claims attention due.
To whom the guileful Tempter thus reply'd:
Empress of this fair World, resplendent Eve;
Easy to Me it is to tell thee all
570 What Thou command'st; and right thou should'st be obey'd:
I was at first as other Beasts that graze
The trodden herb, of abject thoughts and low,
As was my food; nor ought but food discern'd
Or sex, and apprehended nothing high:
575 Till on a day roving the field, I chanc'd
A goodly Tree far distant to behold
Loaden with fruit of fairest colours mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
580 Grateful to appetite, more pleas'd my sense,
Than smell of sweetest Fenel or the Teats
Of Ewe or Goat dropping with Milk at Ev'n,
Unfuck'd of Lamb or Kid, that tend their play.
To satisfy the sharp desire I had
585 Of tasting those fair Apples, I resolv'd
Not to defer; hunger and thirst at once,
Pow'ful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy Trunk I wound me soon,
* *How Thou cam'st vocal thus of Mute; and how*

For

V. 563. *And say, How cam'st thou Speakable of Mute?* Speakable, in common Use, is not *What can speak*, but *What can be spoken*. And besides, after *And say*, not an Interrogation should follow, but a Narration. Rather therefore thus;

And say,
How Thou cam'st VOCAL thus of Mute; and how
Thou is here Emphatical; Thou above and be-
fore all other Beasts. Vocal of Mute: So Valerius
Maximus:

Athleta

- 590 For high from ground the branches would require
Thy utmost reach or Adam's: Round the Tree
All other Beasts that saw, with like desire *Some*
Longing and envying stood, but could not reach.
Amid the Tree now got, where plenty hung
595 Tempting so nigh, to pluck and eat my fill
I spar'd not; for such pleasure till that hour
At Feed or Fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
600 Of Reason in my inward pow'rs; and Speech
Wanted not long, though to this shape retain'd. *restrain'd*
Thenceforth to Speculations high or deep
I turn'd my Thoughts; and with capacious mind
Consider'd all things visible in Heav'n,
605 Or Earth or Middle, all things fair and good:
But all That fair and good in thy Divine
Semblance and in thy Beauties heav'nly Ray
United I beheld; no Fair to thine
Equivalent or second: which compell'd
610 Me thus, though importune perhaps, to come
And gaze and worship Thee, of right declar'd
Sov'rain of Creatures, universal Dame.
So talk'd the spirited sly Snake; and Eve
Yet more amaz'd unwary thus reply'd:
615 Serpent! thy overpraising leaves in doubt
The virtue of that Fruit, in Thee first prov'd:
But say, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradise, and various, yet unknown
620 To Us: in such abundance lies our choice,

As

Athleta *mutus*, indignatione accensus, vocalis evasit.

Cats, Squirrels, &c. could have climb'd the Tree, as well as the Serpent.

V. 592. *All other Beasts that saw.* Rather *SOME* *either Beasts*. For Elephants, Camels, &c. could have reach'd the Fruit from the Ground. And

V. 601. *Though to this shape retain'd.* The Author gave it, RESTRAIN'D, P P V. 631.

- As leaves a greater store of Fruit untouch'd;
 Still hanging incorruptible, till men
 Grow up to their provision, and more hands
 Help to disburden Nature of her beareth.
- 625 To whom the wily Adder, blith and glad:
 Empress, the way is ready, and not long;
 Beyond a row of Myrtles, on a Flat,
 Fast by a Fountain, one small Thicket past
 Of blowing Myrrh and Balm; if thou accept
- 630 My conduct, I can bring thee thither soon.
 Lead then, said Eve. He leading swiftly roll'd
 In tangles, and made intricate seem straight,
 To mischief swift. Hope elevates, and joy
 Brightens his Crest. As when a wandring Fire,
- 635 Compact of unctuous vapour, which the Night
 Condenses, and the cold environs round;
 Kindled through agitation to a flame,
 (Which oft, they say, some evil Spirit attends)
 Hov'ring and blazing with delusive Light;
- 640 Misleads th' amaz'd Night-wand'rer from his way
 Through Bogs and Mires, and oft thro' Pond or Pool;
 There swallow'd up and lost, from succour far:
 So glister'd the dire Snake, and into fraud
 Led Eve our credulous Mother, to the Tree
- 645 Of prohibition, root of all our woe:
 Which when she saw, thus to her guide she spake:
 Serpent, we might have spar'd our coming hither
 Fruitless to Me, though Fruit be here to' excess;
 The credit of whose virtue rest with Thee.
- 650 Wond'rous indeed, if cause of such effects.
 But of this Tree we may not tast nor touch;
 God so commanded, and left that Command

Sole

V. 631. He leading swiftly roll'd.] Swift
 comes again in the second Line. For Va-
 riety, rather
 NIMBLY roll'd.

V. 673. While each part, Motion, each act.] This
 has not Milton's Character, nor Turn. Each part,
 Motion, each act? How comes Motion here to be
 destitute, for each Motion? And what's each part?
 Part,

- Sole daughter of his voice: the rest, we live
 Law to our selves: our Reason is our Law.
- 655 To whom the Tempter guilefully reply'd:
 Indeed? hath God then said that of the Fruit
 Of all these Garden Trees ye shall not eat,
 Yet Lords declar'd of all in Earth or Air?
 To whom thus Eve yet sinless: Of the Fruit
- 660 Of each Tree in the Garden we may eat;
 But of the Fruit of this fair Tree amidst
 The Garden, God hath said, Ye shall not eat
 Thereof, nor shall ye touch it, lest ye die.
 She scarce had said, tho' brief; when now more bold
- 665 The Tempter, but with shew of Zeal and Love
 To Man, and indignation at his wrong,
 New part puts on; and as to passion mov'd,
 Fluctuates disturb'd, yet comely; and in act
 Rais'd, as of some great matter to begin.
- 670 As when of old some Orator renown'd
 In Athens or free Rome, where Eloquence
 Flourish'd, since mute; to some great cause address'd,
 Stood in himself collected, while each part, whole, while each
 Motion, each Act won audience ere the Tongue; Air
- 675 Sometimes in Highth began, as no delay
 Of Preface brooking through his zeal of Right:
 So standing, moving, or to highth up-grown
 The Tempter all impassion'd thus began:
 O Sacred, Wife, and Wildom-giving Plant!
- 680 Mother of Science, now I feel thy Pow'r
 Within me clear; not only to discern
 Things in their Causes, but to trace the ways
 Of highest Agents, deem'd however wise.
 Queen of this Universe, do not believe

Those

Part, before he had spoke a Word? And the
 same Accusation lies against Act. The Author
 gave it

Stood in himself collected WHOLE, while each

Motion, each Act won audience ere the Tongue.
 Whole and While being so like; the Printer dropt
 one of them. In himself whole; as Horace, In
 sese totus.

- 685 Those rigid threats of Death: ye shall not die
 How should ye? by the Fruit? it gives you Life
 To Knowledge. By the Threatner? look on Me,
 Me who have touch'd and tasted; yet both live,
 And Life more perfect have attain'd than Fate
 690 Meant me, by venturing higher than my Lott
 Shall That be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass? and not praise
 Rather your dauntless virtue, whom the pain
 695 Of Death denounc'd (whatever thing Death be)
 Deterr'd not from achieving what might lead
 To happier life, knowledge of Good and Evil?
 Of Good, how just? of Evil? if what is Evil
 Be real, why not known, since easier shun'd?
 700 God therefore cannot hurt you, and be just;
 Not just, not God: not fear'd then, nor obey'd,
 Your fear it self of Death removes the fear.
 Why then was this forbid? why but to awe,
 Why but to keep you low and ignorant,
 705 His worshippers. He knows that in the day
 Ye eat thereof, your Eyes, that seem so clear
 Yet are but dim, shall perfectly be then
 Open'd and clear'd; and ye shall be as Gods,
 Knowing both Good and Evil, as They know.
 710 That ye shall be as Gods, since I as Man,
 Internal Man, is but proportion meet;
 I of brute Human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods: death to be wish'd,
 715 Tho' threaten'd, which no worse than this can bring.
 And what are Gods, that Man may not become
 As They, participating God-like food?

The

V. 728. *Impart against his Will, if all be His.* not God. He design'd therefore here
 He had said Gods in all the Argument before.

Wond

- The Gods are first, and that advantage use
 On our belief, that all from them proceeds.
 720 I question it: for this fair Earth I see,
 Warm'd by the Sun producing every kind,
 Them nothing: If they all things; Who enclos'd
 Knowledge of Good and Evil in this Tree?
 That who so eats thereof, forthwith attains
 725 Wisdom without their leave? And wherein lies
 Th' Offense, that Man should thus attain to know?
 What can Your knowledge hurt *him*? or this Tree
 Impart against *his* Will, if all be *His*?
 Or is it Envy? and can Envy dwell
 730 In heav'nly breasts? These, these and many more
 Causes import your need of this fair Fruit.
 Goddess Humane; reach then and freely tast.
 He ended: and his words replete with guile
 Into her heart too easy entrance won:
 735 Fix'd on the Fruit she gaz'd, which to behold
 Might tempt alone; and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason to Her seeming and with truth,
 Mean while the hour of Noon drew on, and wak'd
 740 An eager appetite, rais'd by the smell
 So savoury of that Fruit; which with desire,
 Inclenable now grown to touch or tast,
 Solicited her longing eye: yet first
 Pausing awhile, thus to her self she mus'd:
 745 Great are thy Virtues, doubtless, best of fruits,
 Though kept from Man; and worthy to be admir'd:
 Whose tast too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for Speech to speak thy praise:
 750 Thy praise He also who forbids thy use

Conceals

What can your Knowledge hurt THEM? or this Tree *Impart against THEIR Will, if all be THEIRS!*

V. 775.

- Conceals not from us, naming thee the Tree
Of Knowledge, knowledge both of Good and Evil:
Forbids us then to tast: but his forbidding
Commends thee more, while it infers the good
755 By thee communicated, and our want:
For Good unknown sure is not had; or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know?
Forbids us Good, forbids us to be Wise?
760 Such prohibitions bind not. But if Death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the Serpent? He hath eat'n and lives,
765 And knows, and speaks, and reasons, and discerns,
Irrational till then. For Us alone
Was death invented? or to Us deny'd
This intellectual food, for Beasts reserv'd?
For Beasts it seems: yet That one Beast which first
770 Hath tasted, envies not, but brings with joy
The good befall'n him; Author unsuspect,
Friendly to Man, far from deceit or guile.
What fear I then? rather what know to fear,
Under this ignorance of Good and Evil,
775 Of God or Death, of Law or Penalty? Sin
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Tast,
Of virtue to make wise: What hinders then
To reach, and feed at once both Body and Mind?
780 So saying, her rash hand in evil hour
Forth reaching to the Fruit, she pluck'd, she eat:

Earth

V. 775. *Of God or Death, of Law or Penalty.*
It's somewhat shocking, to make her say, *Ignorance of God*, after Conversation both with Raphael and the Messiah himself. I am persuaded

the Author gave it
Of Sin or Death, of Law or Penalty.

V. 785. *And well might.* This is too general and

- Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket flunk
785 The guilty Serpent: *and well might, for Eve* safe be
Intent now wholly on her tast nought else
Regarded: such delight till then, as seem'd,
In Fruit she never tasted; whether true
Or fancy'd so, through expectation high
790 Of knowledge: nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating Death: Sate at length,
And highten'd as with Wine, jocund and boon,
Thus to her self she pleasingly began:
795 O sov'rain, virtuous, precious of all Trees
In Paradise, of operation blest'd
To Sapience; hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created: but henceforth my early care
800 Not without Song each Morning, and due praise
Shall tend thee; and the fertil burthen ease
Of thy full branches offer'd free to all:
Till dieted by Thee I grow mature
804 In knowledge as the Gods, who all things know,
* *Though others envy* what they cannot give:
For had the gift been Theirs, it had not here
Thus grown. Experience, next to Thee I owe,
Best guide; not following Thee, I had remain'd
In ignorance; thou open'st Wisdom's way,
810 And giv'st access, though secret she retire.
And I perhaps am secret: Heav'n is high,
* *Yet grudge to others*

High

and ambiguous. Rather, *SAFE HE might.*

makes the Meaning dark and dubious. Rather thus;

V. 805. *Though others envy.* Others in this Collocation looks like the Nominative; and

YET GRUDGE TO OTHERS what they cannot give.

- High and remote to see from thence distinct *And too*
 Each thing on Earth; and other care perhaps
 May have diverted from continual watch
 815 Our great *Forbidder*, safe with all his Spies *Forbidder's Eye*,
 About him. But to *Adam* in what sort
 Shall I appear? shall I to Him make known
 As yet my change? and give him to partake
 Full happiness with Me? or rather not;
 820 But keep the odds of Knowledge in my pow'r
 Without Copartner, so to add what wants
 In Female Sex? the more to draw his Love,
 And render Me more equal; and perhaps,
 A thing not undesirable, sometime
 825 Superior: for inferior who is free?
 This may be well: but what if God have seen,
 And Death ensue? then I shall be no more;
 And *Adam* wedded to another *Eve*,
 Shall live with Her enjoying, I extinct; *Me*
 830 A death to think. Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
 So dear I love him, that with Him all Deaths
 I could endure, without him live no Life.
 So saying, from the Tree her step she turn'd:
 835 But first low reverence done, as to the pow'r
 That dwelt within; whose presence had infus'd
 Into the plant scintill sap, deriv'd
 From Nectar, drink of Gods. *Adam* the while
 Waiting desirous her return, had wove
 840 Of choicest Flours a Garland to adorn
 Her Tresses, and her rural labours crown;
 As Reapers oft are wont their Harvest Queen.
 Great joy he promis'd to his thoughts, and new

Solace

V. 812. High and remote to see.] The Diction is defective. Rather thus,

Heav'n is high,

AND TOO remote to see.

V. 815. Our great Forbidder, safe with all his Spies.]

- Solace in her return, so long delay'd:
 845 Yet oft his Heart, divine of something ill,
 Misgave him; He the faulting measure felt;
 And forth to meet her went, the way she took
 That Morn when first they parted: by the Tree
 Of Knowledge he must pass; there he her met,
 850 Scarce from the Tree returning; in her hand
 A bough of fairest Fruit that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To Him she hasted; in her face excuse
 Came prologue, and apology too prompt;
 855 Which with bland words at will she thus address'd:
 Hast thou not wonder'd, *Adam*, at my stay?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence; Agony of love till now
 Not felt, nor shall be twice; for never more
 860 Mean I to try, what rash untry'd I sought,
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear:
 This Tree is not, as we are told, a Tree
 Of danger tasted, nor to Evil unknown
 865 Op'ning the way; but of divine effect
 To open Eyes, and make them Gods who tast;
 And hath been tasted such. The Serpent wise,
 Or not restrain'd as We, or not obeying,
 Hath eaten of the fruit, and is become
 870 Not dead, as we are threaten'd, but thenceforth
 Endu'd with Human voice and Human sense,
 Reas'ning to admiration; and with Me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 875 Th' effects to correspond: op'ner mine Eyes

Dim

Spies.] Safe is here pure Nonsense. No doubt but he gave it.
 Our great FORBIDDER'S EYE, with all his Spies

About him.

So X. 5,

For what can scape the Eye Of God all-seeing?

Q9

V. 909,

Dim erst, dilated Spirits, ampler Heart,
 And growing up to Godhead; which for Thee
 Chiefly I sought, without thee can despise.
 For bliss, as Thou hast part, to Me is bliss;
 880 Tedious, unshar'd with Thee, and odious soon.
 Thou therefore also tast, that equal Lot
 May join us, equal Joy, as equal Love;
 Left Thou not tasting, different degree
 Disjoin us; and I then too late renounce
 885 Deity for Thee, when Fate will not permit.
 Thus Eve with count'nance blith her story told;
 But in her Check distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal Trespas done by Eve, amaz'd,
 890 Astonied stood and blank; while horror chill
 Ran through his veins, and all his joints relax'd:
 From his slack hand the Garland wreath'd for Eve
 Down drop'd, and all the faded Roses shed:
 Speechless he stood and pale, till thus at length
 895 First to Himself he inward silence broke:
 O fairest of Creation, last and best
 Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet,
 900 How art thou lost? how on a sudden lost,
 Defac'd, deflour'd, and now to Death devote?
 Rather how hast thou yielded to transgress
 The strict forbiddance? how to violate
 The sacred Fruit forbid'n? some curst fraud
 905 Of Enemy hath beguil'd thee, yet unknown;
 And Me with Thee hath ruin'd: for with Thee
 Certain my resolution is to die.
 How can I live without thee? how forgo
 Thy sweet converse and love, so dearly joy'd,

V. 909. Thy love so dearly joy'd. He gave it.

JOHN. 50 IX. 1166.

Who might have liv'd, and joy'd immortal Bliss.

V. 963.

910 To live again in these wild woods forlorn:
 Should God create another *Eve*, and by growing
 Another Rib afford; yet loss of Thee
 Would never from my heart: no, no, I feel
 The link of Nature draw me: Flesh of Flesh,
 915 Bone of my Bone thou art, and from thy state
 Mine never shall be parted, bliss or woe.
 So having said, as one from sad dismay
 Recomforted, and after thoughts disturb'd
 Submitting to what seem'd remediless,
 920 Thus in calm mood his words to Eve he turn'd:
 Bold deed thou hast presum'd, advent'rous Eve,
 And peril great provok'd; who thus hast dar'd,
 Had it been only coveting to Eye
 That sacred fruit, sacred to abstinence;
 925 Much more to Tast it, under ban to Touch.
 But past who can recal, or done undo?
 Not God Omnipotent, nor Fate. Yet so
 Perhaps thou shalt not Die; perhaps the fact
 Is not so hainous now; foretasted fruit,
 930 Profan'd first by the Serpent; by Him first
 Made common and unhallow'd, ere our tast;
 Nor yet on Him found deadly. He yet lives,
 Lives, as thou *saidst*, and gains to live as Man
 Higher degree of Life; inducement strong
 935 To Us, as likely tasting to attain
 Proportional ascent; which cannot be
 But to be Gods, or Angels Demi-gods.
 Nor can I think that God, Creator wise,
 Though threatening, will in earnest so destroy
 940 Us His Prime creatures, dignify'd so high
 Set over all his works; which in our Fall,
 For Us created, needs with Us must fail,
 Dependent made: so God shall uncreate,
 Be frustrate, do, undo, and labour lose;

245 Not well conceiv'd of God: who though his Pow'r
Creation could repeat; yet would be loth
Us to abolish, lest the Adversary
Triumph and say; Fickle their State whom God
Most favours; who can please him long? Me first
250 He ruin'd, now Mankind; whom will he next?
Matter of scorn, not to be giv'n the Foe.
However I with Thee have fix'd my Lot,
Certain to undergo like doom: if Death
Consort with Thee, Death is to Me as Life:
255 So forcible within my heart I feel
The Bond of Nature draw me to my Own,
My own in Thee; for what thou art is mine:
Our State cannot be sever'd, We are one,
One Flesh; to lose Thee were to lose my Self.
260 So Adam; and thus Eve to him reply'd:
O glorious trial of exceeding Love,
Illustrious evidence, example high!
Engaging me to emulate; but *short*
Of thy perfection how shall I attain,
265 Adam? from whose dear side I boast me sprung,
And gladly of our Union hear thee speak,
One Heart, one Soul in Both; whereof good proof
This day affords, declaring Thee resolv'd,
Rather than Death or ought than Death more dread
270 Shall separate us, link'd in Love so dear,
To undergo with Me one Guilt, one Crime,
If any be, of tasting this fair fruit:
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
275 This happy trial of thy Love; which else
So eminently never had been known.
Were it I thought Death menac'd would ensue

V. 263. But short Of thy perfection. This may be defended: but it's better, as I suspect he gave Of thy perfection how shall I attain

This

V. 289

This my attempt; I would sustain alone
The worst, and not persuade thee; rather die
980 Deserted, than oblige thee with a fact
Pernicious to thy peace; chiefly assur'd
Remarkably so late of thy so true;
So faithful Love unequal'd: but I feel
Far otherwise th'event; nor Death, but Life
985 Augmented, open'd Eyes, new Hopes, new Joys;
Tast so divine, that what of sweet before
Hath touch'd my sense, flat seems to This and harsh.
On my experience, Adam, freely tast,
And fear of Death deliver to the Winds.
990 So saying, she embrac'd him, and for joy
Tenderly wept; much won that He his Love
Had so ennobled, as of choice t'incur
Divine displeasure for Her sake, or Death:
In recompense (for such compliance bad
995 Such recompense best merits) from the bough
She gave him of that fair enticing Fruit
With lib'ral hand: He scrupled not to eat
Against his better Knowledge; not deceiv'd,
But fondly overcome with female charm.
1000 Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan.
Sky low'd, and mutt'ring Thunder some sad drops
Wept at completing of the mortal Sin
Original: while Adam took no thought,
1005 Eating his fill; nor Eve to iterate
Her former trespass fear'd, the more to sooth
Him with her lov'd society: that now
As with new Wine intoxicated both
They swim in mirth; and fancy that they feel
1010 Divinity within them breeding wings,

Wherewith

V. 980. Than oblige thee with a fact Pernicious. Rather thus;

INGAGE thee in a fact Pernicious, V. 1054

Wherewith to scorn the Earth: but that false Fruit
 Far other operation first display'd,
 Carnal desire enflaming. He on Eve
 Began to cast lascivious Eyes, she Him
 1015 As wantonly repaid; in lust they burn,
 Till Adam thus gan Eve to dalliance move:
 Eve, now I see thou art exact of taste,
 And elegant, of Sapience no small part;
 Since to each meaning Savour we apply,
 1020 And Palate call judicious: I the praise
 Yield Thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful Fruit, nor known till now
 True relish, tasting. If such pleasure be
 1025 In things to us forbid'n; it might be wish'd,
 For This one Tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare:
 For never did thy Beauty, since the day
 1030 I saw thee first and wedded thee adorn'd
 With all perfections, so enflame my sense
 With ardor to enjoy thee; fairer now
 Than ever, bounty of this virtuous Tree.
 So said he; and forbore not glance or toy
 1035 Of amorous intent; well understood
 Of Eve, whose Eye darted contagious fire.
 Her hand he seiz'd; and to a shady bank,
 Thick overhead with verdant roof imbowl'd,
 He led her nothing loath: Flours were the Couch,
 1040 Pansies and Violets and Asphodel
 And Hyacinth, Earth's freshest softest lap.

There

V. 1054.] Innocence was gone—from about
 them.] The Composition here is vitious; three
 Words Confidence, Righteousness, and Honour com-
 ing after, which should have preceded. It may
 be alter'd thus: Innocence, that as a veil
 Erewhile had shadow'd them from knowing ill,

Just Confidence, and native Righteousness,
 And Honour, all gone from them.

V. 1058. He cover'd, but his robe Uncover'd more.]
 The Editor, of whom we have heard nothing
 for more than twenty Pages, grew quite impa-
 tient

There they their fill of Love and Loves disport
 Took largely; of their mutual guilt the Seal,
 The solace of their sin: till dewy sleep
 1045 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious Fruit,
 That with exhilarating vapour bland
 About their spirits had plaid, and inmost Pow'rs
 Made err, was now exhal'd; and grosser sleep
 1050 Bred of unkindly fumes, with conscious dreams
 Encumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their Eyes how open'd, and their Minds
 How darken'd. Innocence, that as a Veil
 1055 Had shadow'd them from knowing Ill, [was gone] Erewhile had
 Just Confidence and native Righteousness,
 And Honour from about them, naked left all gone from them,
 To guilty Shame: [He cover'd, but his robe
 Uncover'd more.] So rose the Danite strong
 1060 Herculean Sampson from the Harlot-lap
 Of Philistean Dalilah, and wak'd
 Shorn of his strength. They destitute and bare
 Of all their virtue, silent and in face
 Confounded; long they sat, as stricken mute:
 1065 Till Adam, though no less than Eve abash'd,
 At length gave utterance to these words constrain'd:
 O Eve, in evil hour thou didst give ear
 To that false Worm, of whomsoever taught
 To counterfeit Man's voice; true in our Fall,
 1070 False in our promis'd Rising: since our Eyes
 Open'd we find indeed, and find we know
 Both Good and Evil, Good lost, and Evil got:

Bad

tient of staying longer; and seems to have
 thrown this Line in at mere Random:

He cover'd, but his robe

Uncover'd more.

What could the Man design by it? Adam had no
 Robe yet; and without one how could he cover?
 Nonsense outrageous!

V. 1062. Bare Of their virtue, silent and in face]
 They comes twice, and the Verb is but one, They
 destitute, They sat. Perhaps he gave it thus,

They destitute and bare

Of all their virtue silent SAT, in face

Confounded; long they sat, as stricken mute.

V. 1183,

Bad Fruit of Knowledge, if this be to know;
 Which leays us naked thus, of Honour void,
 1075 Of Innocence, of Faith, of Purity,
 Our wonted Ornaments, now soil'd and stain'd;
 And in our Faces evident the signs
 Of foul Concupiscence; whence Evil store,
 Even Shame, the last of evils: of the first
 1080 Be sure then. How shall I behold the face
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld? those heav'nly shapes
 Will dazle now this earthly, with their blaze
 Insufferably bright. O might I here
 1085 In solitude live savage, in some glade
 Obscur'd; where highest Woods, impenetrable
 To Star or Sun-light, spread their umbrage broad
 And brown as Ev'ning! Cover me, ye Pines,
 Ye Cedars, with innumerable boughs;
 1090 Hide me, where I may never see them more.
 But let us now, as in bad plight, devise,
 What best may for the present serve to hide
 The Parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen:
 1095 Some Tree whose broad smooth Leaves together sow'd,
 And girded on our loins may cover round
 Those middle parts; that this new comer Shame
 There sit not, and reproch us as unclean.
 So counsel'd He; and both together went
 1100 Into the thickest wood: there soon they chose
 The Fig-tree; not that kind for Fruit renown'd,
 But such as at this day to *Indians* known
 In *Malabar* or *Decan*, spreads her arms
 Branching so broad and long; that in the ground
 1105 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd Shade
 High over-arch'd, and echoing walks between:

There

There oft the *Indian* herdsman shuning heat
 Shelters in cool, and tends his past'ring herds
 1110 At loop-holes cut thro' thickest shade. Those leaves
 They gather'd, broad as *Amazonian* Targe;
 And with what skill they had, together sow'd,
 To gird their waste; vain covering, if to hide
 Their guilt and dreaded Shame: O how unlike
 1115 To that first naked Glory. Such of late
Columbus found th' *American*, so girt
 With feather'd Cincture; naked else and wild
 Among the trees on Isles and woody Shores.
 Thus fenc'd, and as they thought their shame in part
 1120 Cover'd, but not at rest or ease of Mind
 They sat them down to weep: nor only Tears
 Rain'd at their Eyes, but high winds worse within
 Began to rise; high Passions, Anger, Hate,
 Mistrust, Suspicion, Discord, and shook fore
 1125 Their inward state of Mind; calm region once
 And full of Peace, now tost and turbulent.
 For Understanding rul'd not, and the Will
 Heard not her lore; both in subjection now
 To sensual Appetite, who from beneath
 1130 Usurping over sov'rain Reason claim'd
 Superior sway. From thus distemper'd breast,
Adam, estrang'd in look and alter'd style,
 Speech intermitted thus to *Eve* renew'd:
 Would thou hadst harken'd to my words, and stay'd
 1135 With Me, as I besought thee; when that strange
 Desire of wand'ring this unhappy morn,
 I know not whence possess'd thee: We had then
 Remain'd still happy; not as now, despoil'd
 Of all our good, sham'd, naked, miserable.
 1140 Let none henceforth seek needless cause to approve
 The Faith they owe: when earnestly they seek
 Such proof; conclude, they then begin to fail.

R r

To

- To whom soon mov'd with touch of blame thus Eve:
 What words have pass'd thy lips, Adam severe?
 1145 Imput'st thou that to My default or will
 Of wandring, as thou call'st it, which who knows
 But might as ill have happen'd, *thou* being by, *There*
 Or to thy self perhaps? Hadst thou been there,
 Or here th' attempt, thou couldst not have discern'd
 1150 Fraud in the Serpent, speaking as he spake;
 No ground of enmity between us known,
 Why He should mean me ill, or seek to harm.
 Was I to' have never parted from thy side?
 As good have grown there still a lifeless Rib.
 1155 Being as I am; why didst not Thou the Head
 Command me absolutely not to go,
 Going into such danger, as thou saidst?
 Too facil then thou didst not much gainsay,
 Nay didst permit, approve, and fair dismiss.
 1160 Hadst thou been firm and fix'd in thy dissent
 Neither had I transgress'd, nor Thou with Me.
 To whom then first incens'd Adam reply'd:
 Is this *the* Love? is this the Recompense *thy*
 Of mine to Thee, ingrateful Eve, express'd
 1165 Immutable? when Thou wert lost, not I;
 Who might have liv'd, and joy'd immortal bliss,
 Yet willingly chose rather Death with Thee:
 And am I now upbraided, as the cause
 Of thy transgressing? not enough severe,
 1170 It seems, in my restraint: what could I more?
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking Enemy
 That lay in wait: beyond this had been Force,
 And force upon free will hath here no place.
 1175 But Confidence then bore thee on; secure
 Either to meet no danger, or to find
 Matter of glorious trial: and perhaps

- I also err'd, in overmuch admiring
 What seem'd in Thee so perfect, that I thought
 1180 No evil durst attempt thee: but I rue
 That error now, which is become my crime,
 And Thou th' accuser. Thus it shall befall
 Him, who to worth in *women* overtrusting *woman*
 Lets Her will rule: restraint she will not brook;
 1185 And left to' her Self, if evil thence ensue,
 She first his weak indulgence will accuse.
 Thus They in mutual accusation spent
 The fruitless hours, but neither self-condemning;
 And of their vain contest appear'd no end.

V. 1183. To worth in women overtrusting.] He *She* will, *Her* self, *She* first,
 gave it, WOMAN: as the Sequel shews, *Her* will.

PARADISE LOST.

BOOK X.

MEAN while the hainous and despiteful act
 Of Satan done in Paradise, and how He,
 He in the Serpent had perverted Eve,
 Her Husband. She, to tast the fatal fruit,
 Was known in Heav'n: for what can scape the Eye
 Of God All-seeing? or deceive His Heart
 Omniscient? who, in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with Strength entire and Free-will arm'd,
 Complete to have discover'd and repuls'd
 Whatever wiles of Foe or seeming Friend.
 For still they knew, and ought to' have still remember'd
 The high Injunction, not to tast that Fruit,
 Whoever tempted: which they not obeying
 Incurr'd, what could they less, the Penalty,
 * And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' Angelic Guards ascended, mute and sad
 For Man: for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stoln
 Entrance unseen. Soon as th' unwelcome news

* Denounc'd on Disobedience, Death and Woe

From

V. 2. And how He in the Serpent.] What does
 And do here? This perverting was the Despiteful
 act above, not a second act. I question not, but
 He gave it. How HE,
 He in the Serpent had perverted Eve.

V. 14. Whoever tempted.] A mistake in the

Pronunciation, for HOWEVER. The like occurs a-
 gain, v. 73.

V. 16. And manifold in sin, deserv'd to fall.]
 This is a sorry Line: What's Manifold in Sin?
 Who would speak so for Guilty of Manifold Sin?
 And yet Sin was but one, the tasting the Forbid-
 den

PARADISE LOST X.

From Earth arriv'd at Heaven-Gate; displeas'd
 All were who heard: dim Sadness did not spare
 That time Celestial visages; yet mix'd
 25 With Pity, violated not their bliss.
 About the new-arriv'd in multitudes
 Th' ethereal People ran, to hear and know
 How all befel: They tow'rs the Throne Supreme
 Accountable made haste, to make appear
 30 With righteous plea their utmost vigilance,
 And easily approv'd: when the most High
 Eternal Father from his secret cloud
 Amidst in Thunder utter'd thus his voice:
 Assembled Angels, and ye Pow'rs return'd
 35 From unsuccessful charge; be not dismay'd,
 Nor troubled at these tidings from the Earth:
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this Tempter cross'd the Gulf from Hell.
 40 I told you then he should prevail and speed
 On his bad errand; Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker: no Decree of mine
 Concurring to necessitate his Fall;
 45 Or touch with lightest moment of impulse
 His Free-will, to Her own inclining left
 In even scale. But fall'n he is: and now
 What rests, but that the mortal Sentence pass
 On his transgression, Death denounc'd that day?
 50 Which he presumes already vain and void,
 Because not yet inflicted, as he fear'd,

By

den Fruit: Unless you will by Aggravation split
 one into many; Pride, Unbelief, Uxoriousness, &c.
 And Deserv'd to fall, sounds liker Deserv'd to be
 Guilty, than Deserv'd to be punish'd. The Edi-
 tor seems to have added this Line. And since it
 must be confess'd, that the Close appears abrupt
 without one, I have ventur'd to supply a Verse,
 not worse at least than the Editor's:

Incurr'd, what could they less, the Penalty
 DENOUNC'D ON DISOBEDIENCE, DEATH AND
 WOE.

V. 41. Man should be seduc'd.] Rather WOULD;
 to avoid the Suspicion of Necessity and fatal Pre-
 destination; which is afterwards disown'd.

V. 62,

By some immediate stroke: but soon shall find
 Forbearance no Acquittance, ere day end.
 Justice shall not return, as Bounty, scorn'd.
 55 But whom send I to judge them? whom but Thee,
 Vicegerent Son? to Thee I have transfer'd
 All Judgment, whether in Heav'n or Earth or Hell.
 Easy it *might* be seen that I intend
 Mercy colleague with Justice, sending Thee
 60 Man's Friend, his Mediator, his design'd
 Both Ransom and Redeemer voluntary,
 And destin'd Man *himself* to judge Man fall'n. *Thy self*
 So spake the Father, and unfolding bright
 Tow'rd the right hand his Glory, on the Son
 65 Blaz'd forth unclouded Deity. He full
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild:
 Father Eternal, Thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 70 Supreme; that Thou in Me thy Son belov'd
 May'st ever rest well pleas'd. I go to judge
 On Earth these thy transgressors; but thou know'st,
Whoever judg'd, the worst on Me must light,
 When time shall be: for so I undertook
 75 Before thee; and not repenting, This obtain
 Of right, that I may mitigate their doom
 On me deriv'd: yet I shall temper so
 Justice with Mercy, as may illustrate most
 Them fully satisfy'd, and Thee *appease*. *Those appeas'd.*
 80 Attendance none shall need, nor Train; where none
 Are to behold the Judgment, but the Judg'd,
 Those two: the Third best absent is condemn'd,
 Convict by Flight, and rebel to all Law:

Con-

V. 62. And destin'd Man himself.] The Context requires it, as the Author no doubt gave,
 And destin'd Man *thy self* to judge Man fall'n,

V. 68. Thine is to decree, Mine --- to do thy will.]
 Tuus, O Regina, quid optes,
 Explorare labor, mihi iussa capessere sat est.

V. 72.

Conviction to the Serpent none belongs.
 85 Thus saying, from his radiant Seat he rose
 Of high collateral glory. Him Thrones and Powers,
 Princedoms, and Dominations ministrant,
 Accompany'd to Heaven Gate; from whence
 Eden and all the Coast in prospect lay.
 90 Down he descended straight: the speed of Gods
 Time counts not, tho' with swiftest minutes wing'd.
 Now was the Sun in Western cadence low
 From Noon; and gentle airs due at their hour
 To fan the Earth now wak'd, and usher in
 95 The Ev'ning cool: when He from wrath more cool
 Came the mild Judge and Intercessor both
 To sentence Man. The voice of God They heard,
 Now walking in the Garden, by soft winds
 Brought to their ears, while day declin'd; they heard,
 100 And from his presence hid themselves among
 The thickest Trees, both Man and Wife; till God
 Approching, thus to Adam call'd aloud:
 Where art thou, Adam? wont with joy to meet
 My coming seen far off. I miss thee here;
 105 Not pleas'd thus entertain'd with solitude,
 Where obvious duty ere while appear'd unsought.
 Or come I less conspicuous? or what change
 Absents thee, or what chance detains? Come forth.
 He came; and with him Eve, more loth, tho' first
 110 To offend, discount'nanc'd both and discompos'd:
 Love was not in their looks, either to God
 Or to each other; but apparent guilt,
 And shame and perturbation and despair,
 Anger and obstinacy and hate and guile.
 115 Whence Adam fault'ring long, thus answer'd brief:

V. 75. Whoever judg'd.] The Poet gave it,
 HOWEVER judg'd, the worst on Me must light.

V. 79. Them fully satisfied, and Thee appease.]
 And here he must have given it,
 THOSE fully satisfy'd, and Thee APPEAS'D.
 V. 146.

- I heard thee in the Gard'n; and of thy voice
 Afraid, being naked, hid my self. To whom
 The gracious Judge without revile reply'd:
 My voice thou oft hast heard, and hast not fear'd,
 120 But still rejoyc'd: how is it now become
 So dreadful to thee? that thou' art Naked, who
 Hath told thee? hast thou eaten of the Tree,
 Whereof I gave thee charge, thou shouldst not eat?
 To whom thus *Adam* fore beset reply'd:
 125 O Heav'n! in evil strait this day I stand
 Before my Judge; either to undergo
 My self the total crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her Faith to Me remains,
 130 I should conceal, and not expose to blame
 By my complaint: but strict necessity
 Subdues me, and calamitous constraint,
 Left on my head both sin and punishment,
 However insupportable, be all
 135 Devolv'd: though should I hold my peace, yet Thou
 Wouldst easily detect what I conceal.
 This Woman, whom thou mad'st to be my Help,
 And gav'st me as thy perfect Gift, so good,
 So fit, so acceptable, so divine,
 140 That from her hand I could suspect no ill;
 And what she did, whatever in it self,
 Her doing seem'd to justify the deed;
 She gave me of the Tree, and I did eat.
 To whom the sov'rain Presence thus reply'd:
 145 Was She thy God, that Her thou didst obey
 Before *his* voice? or was she made thy Guide,
 Superior, or but equal? that to Her
 Thou didst resign thy Manhood, and the place

Wherein

V. 146. *Before his voice.* He gave it, either
 My voice, or God's voice.

V. 165. *Serpent; though brute, unable to trans-*
fer. I believe the Author gave it *MUTE*; and for
 that

- Wherein God set thee above her made of Thee;
 150 And for Thee, whose perfection far excell'd
 Hers in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy Love, not thy Subjection: and her gifts
 Were such as under Government well seem'd;
 155 Unseemly to bear rule, which was thy part
 And person, hadst thou known thy self aright.
 So having said, He thus to *Eve* in few:
 Say Woman, what is This which thou hast done?
 To whom sad *Eve*, with shame nigh overwhelm'd,
 160 Confessing soon, yet not before her Judge
 Bold or loquacious, thus abash'd reply'd:
 The Serpent me beguil'd, and I did eat.
 Which when the Lord God heard, without delay
 To Judgment He proceeded on th' accus'd
 165 Serpent; though *brute*, unable to transfer
 The Guilt on Him who made him instrument
 Of mischief, and polluted from the end
 Of his Creation: justly then accurs'd,
 As vitiated in Nature. More to know
 170 Concern'd not Man (since He no further knew)
 Nor alter'd His offense; yet God at last
 To *Satan*, first in sin, his doom apply'd;
 Though in mysterious terms, judg'd as then best:
 And on the Serpent thus his curse let fall:
 175 Because thou hast done This, thou art accurs'd
 Above all Cattel, each Beast of the field:
 Upon thy Belly grov'ling thou shalt go,
 And Dust shalt eat all the days of thy life.
 Between Thee and the Woman I will put
 180 Enmity; and between thine and her Seed:
 Her Seed shall bruise thy Head, Thou bruise his Heel.

So

that reason unable to plead for Himself, and lay
 the Fault upon *Satan*. *Brute* here is not so pro-

per; since He was the subtlest of all Beasts; and
 we are bid to be wise as Serpents.
 S f V. 182.

- So spake this Oracle, then verify'd
 When Jesus son of Mary second Eve,
 Saw Satan fall like Lightning down from Heav'n,
 185 Prince of the Air: then rising from his Grave,
 Spoil'd Principalities and Powers, triumph'd
 In open shew; and with ascension bright
 Captivity led captive through the Air,
 The Realm it self of Satan long usurp'd:
 190 Whom He shall tread at last under our feet,
 Even He who now foretold his fatal bruise,
 And to the Woman thus his Sentence turn'd:
 Thy Sorrow I will greatly multiply
 By thy Conception: Children thou shalt bring
 195 In sorrow forth; and to thy Husband's will
 Thine shall submit, He over thee shall rule.
 On Adam last thus judgment he pronounc'd:
 Because thou' hast harken'd to the voice of thy Wife,
 And eaten of the Tree, concerning which
 200 I charg'd thee, saying, Thou shalt not eat thereof;
 Curs'd is the ground for Thy sake, Thou in sorrow
 Shalt eat thereof all the days of thy Life:
 Thorns also and Thistles it shall bring thee forth
 Unbid, and thou shalt eat th' Herb of the Field.
 205 In the sweat of thy face shalt thou eat Bread,
 Till thou return unto the ground; for Thou
 Out of the ground wast taken: know thy Birth,
 For Dust thou art and shalt to Dust return.
 So judg'd he Man, both Judge and Saviour sent:
 210 And th' instant stroke of Death, denounc'd that day,

Remov'd

V. 182. Oracle, then verify'd. When Jesus Son of Mary, &c.] Here's a manifest Indication, That, when Milton wrote this Passage, He thought Paradise was chiefly Regain'd at our Saviour's Resurrection. This would have been a copious and sublime Subject for a second Poem. The Wonders then to be describ'd would have erected even an ordinary Poet's Genius; and in Episodes He might have introduc'd his Conception, Birth, Miracles,

and all the History of his Administration, while on Earth. And I much grieve, that instead of This He should chuse for the Argument of his Paradise Regain'd the fourth Chapter of Luke, The Temptation in the Wilderness: a dry, barren, and narrow Ground, to build an Epic Poem on. In that Work He has amplified his scanty Materials to a surprising Dignity; but yet, being cramp'd down by a wrong Choice, without the expected Applause.

V. 219.

- Remov'd far off: then pitying how they stood
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of Servant to assume,
 215 As when he wash'd his servants feet; so now
 As Father of his Family he clad
 Their nakedness with Skins of Beasts, or slain,
 Or as the Snake with youthful Coat repaid:
 [And thought not much to clothe his Enemies.]
 220 Nor He their outward only with the Skins
 Of Beasts, but inward Nakedness much more
 Opprobrious, with his Robe of Righteousness
 Arraying, cover'd from his Father's sight.
 To Him with swift ascent he up return'd,
 225 Into his blissful bosom re-assum'd
 In glory as of old: to Him appeas'd
 All, tho' all-knowing, what had past with Man
 Recounted, mixing intercession sweet.
 Mean while, ere thus was sin'd and judg'd on Earth,
 230 Within the Gates of Hell sat Sin and Death,
 In counterview within the Gates; that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,
 Sin opening; who thus now to Death began:
 235 O Son, why sit we here each other viewing
 Idly? while Satan our great Author thrives
 In other Worlds, and happier Seat provides
 For Us his Off-spring dear. It cannot be
 But that Success attends him: if Mithras;

Ere

V. 219. And thought not much to clothe his Enemies.] This Line is certainly of the Editor's Manufacture. It's quite superfluous; it divides what's naturally connected; and it changes the Sentiment, from a Family under a gracious Master and Father, to the Condition of Enemies.

V. 229. Mean while, ere thus was sin'd.] R.

ther thus; Mean TIME, while thus was sin'd and judg'd on Earth. For the Sequel shews, that Sin and Death perceiv'd by Instinct Satan's Success in the Temptation; did not sit in view of the Design, as v. 273. See sayings with delight he smuff'd the smell, of mortal change on Earth. See also v. 260.

S. f. a.

V. 261]

240 Ere this he had return'd; with fury driv'n
By his Avengers; since no place like this
Can fit His punishment or Their revenge.
Methinks I feel new strength within me rise;
Wings growing; and Dominion giv'n me large
245 Beyond this Deep. Whatever draws me on,
Or Sympathy; or some connatural force
Pow'rful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance; thou my Shade
250 Inseparable must with Me along:
For Death from Sin no pow'r can separate.
But lest the difficulty of passing back
Stay his return perhaps, over this Gulf
Impassable, impervious; let us try,
255 Advent'rous work yet to thy pow'r and mine
Not unagreeable, to found a Path
Over this Main from Hell to that new World,
Where Satan now prevails; a Monument
Of merit high to all th' infernal host,
260 Easing their passage hence, for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt Attraction and Instinct.
Whom thus the meagre Shadow answer'd soon:
265 Go whither Fate and Inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading: such a scent I draw
Of Carnage, prey innumerable; and taste
The favour of Death from all things there that live:

Nor

V. 268. Of Carnage, prey innumerable.] I believe the Author gave it; *Pray* UNMEASURABLE, or EXUBERANT.

V. 274. Their Pow'r was great.] Great no doubt; as the Fact itself manifests. Nor was this Greatness such a Secret, as needed be told us by a Parenthesis. But the Author gave it,
Their Pow'r was great.

This was worth the Reader's Knowledge; lest he should think their Power was natural and perpetual. *Lent*, given them, permitted by Heaven. So XII. 200.

Such wondrous Pow'r God to his Saints will lend.

V. 285. How'ring upon the Waters.] The *Chlor*, as describ'd II. 912. A wild Abyss

of

270 Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
275 Against the day of Battel to a Field,
Where Armies lie encamp'd, come flying, lur'd
With scent of living Carcasses, design'd
For death the following day in bloody fight.
So scented the grim Feature, and upturn'd
280 His Nostrils wide into the murky Air,
Sagacious of his Quarry from so far.
Then both from out Hell Gates into the waste
Wide Anarchy of Chaos damp and dark
Flew diverse, and with Pow'r (their Pow'r was great)
285 How'ring upon the Waters, what they met
Solid or slimy, as in raging Sea
Toss'd up and down, together crowded drove
From each side shoaling towards the mouth of Hell.
As when two Polar Winds blowing adverse
290 Upon the Cronian Sea, together drive
Mountains of Ice, that stop th' imagin'd way,
Beyond *Pelora* Eastward to the rich
Catbaian Coast. The aggregated Soil
Death with his Mace petrific cold and dry,
295 As with a Trident smote, and fix'd as firm
* As Delos floating once; the rest his look
Bound with Gorgonian rigor not to move,
* As Delos now, once floating: then his Look
The Fabric with Gorgonian pow'r fast bound,

And

Of neither Sea nor Shore, nor Air nor Fire,
is not so properly here call'd *Waters*. Rather thus,
How'ring upon th' Abyss, what ere they met.

V. 293. The aggregated Soil.] As *Waters* just before, so *Soil* here is improper. It was not *Soil*, till Death had harden'd and fix'd it with his Mace. Rather, The aggregated STUFF. So XII. 43.

Of Brick and of that Stuff they cast to build
A City and Tower.

V. 296. Fix'd as firm As Delos floating once.] The Expression is unguarded: Fix'd as firm as Delos floating? To avoid the Ambiguity change it thus: As Delos now, once floating.

And with Asphaltic slime. Broad as the Gate,
 Deep to the Roots of Hell the gather'd Beach
 300 They fasten'd; and the Mole immense wrought on
 Over the foaming Deep high arch'd a Bridge
 Of length prodigious, joining to the Wall
 Immovable of this now fenceless world
 Forfeit to Death: from hence a Passage broad,
 305 Smooth, easy, inoffensive down to Hell.
 So, if great things to small may be compar'd,
 Xerxes, the Liberty of Greece to yoke,
 From Susa his Memnonian Palace high
 Came to the Sea; and over Hellespont
 310 Bridging his way, Europe with Asia join'd,
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous Art
 Pontifical, a ridge of pendent Rock
 Over the vex'd Abyss; following the track
 315 Of Satan, to the self-same place where He
 First lighted from his Wing; and landed safe
 From out of Chaos to the outside bare
 Of this round World. With Pins of Adamant
 And Chains they made all fast, too fast they made
 320 And durable: and now in little space
 The confines met of Emphyrean Heav'n
 And of this World; and on the left hand Hell
 With long reach interpos'd: three sever'd ways
 In sight to each of these three places led.
 325 And now their way to Earth they had descry'd,
 To Paradise first tending; when behold

Satan

V. 298. And with Asphaltic slime.] Asphaltus is the Bitumen, us'd for Mortar in building the Walls of Babylon. Now he says, The very Look of Death, like Medusa's in the Fable, bound the Stuff together, by its lapidific Power. And with Asphaltic slime. How! His Look bind it with slime? That could not, or at least must not, pass from Milton. Let the whole go thus;
 As Delos now, once floating: then his Look

The Fabric with Gorgonian Power's fast bound,
 As with Asphaltic slime.
 Riger cannot properly be call'd Gorgonian. Riger, Hardness, was in the Object turn'd into Stone by the Gorgon's Look: in the Gorgon her self it was Power, Virtue, Faculty, not Riger.

V. 309. Came to the Sea, and over Hellespont.] Came to the Sea is very low, and creeping: and Hellespont

Satan in likeness of an Angel bright
 Betwixt the Centaure and the Scorpion steering
 His Zenith, while the Sun in Aries rose:
 330 Disguis'd he came; but those his Children dear
 Their Parent soon discern'd, though in disguise.
 He after Eve seduc'd, unminded slunk
 Into the Wood fast by, and changing shape
 To observe the sequel, saw his guileful act
 335 By Eve, though all unweeting, seconded
 Upon her Husband: saw their shame that fought
 Vain covertures. But when he saw descend
 The Son of God to judge them, terrify'd
 He fled; not hoping to escape, but shun
 340 The Present; fearing guilty, what his wrath
 Might suddenly inflict: that pass'd, return'd
 By Night, and list'ning where the hapless Pair
 Sat in their sad discourse and various plaint,
 Thence gather'd his own doom: which understood,
 345 Not instant, but of future time, with joy
 And tidings fraught to Hell he now return'd:
 And at the brink of Chaos, near the foot
 Of this new wond'rous Pontifice, unhop'd
 Met who to meet him came, his Off-spring dear.
 350 Great joy was at their meeting, and at sight
 Of that stupendous Bridge his joy increas'd.
 Long he admiring stood; till Sin, his fair
 Enchanting Daughter, thus the silence broke:
 O Parent, these are thy magnific deeds,
 355 Thy Trophies, which thou view'st as not thine own;

Thou

Hellespont being nam'd, it's superfluous: and then as if Xerxes came alone to enslave Greece, and not with an immense Army, that drunk whole Rivers dry, as they march'd. Rather let it be thus;

From Susa his Memnonian Palace high

ALL PERSIA BROUGHT.

As Manilius, V. 49. Non invocat undis Persida, nec pelagus Xerxes facietque regatque

And IV. 663. Speaking of Hannibal, Cannasque sepulchris

Otruit, & Libyen Italas infudit in urbes.

V. 329. While the Sun in Aries rose.] The Author gave it, While the Sun in Aries rode, As I. 769.

When the Sun in Taurus rides,

Thou art their Author and prime Architect:
 For I no sooner in my heart divin'd,
 My Heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 360 That thou on Earth hadst prosper'd, which thy looks
 Now also evidence; but straight I felt,
 Though distant from thee Worlds between, yet felt
 That I must after Thee with This thy Son,
 Such fatal consequence unites us three.
 365 Hell could no longer hold us in her bounds;
 Nor this unvoyageable Gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd, *Us*
 Within Hell Gates till now; thou *Us* impow'r'd
 370 To fortify thus far, and overlay
 With this portentous Bridge the dark Abyss.
 Thine now is all this World; thy virtue hath won
 What thy hands builded not; thy Wisdom gain'd
 With odds what War hath lost; and fully aveng'd
 375 Our foil in Heav'n. Here thou shalt Monarch reign,
 There didst not: there let Him still Victor sway,
 As Battel hath adjudg'd, from this new World
 Retiring, by his own doom alienate:
 And henceforth Monarchy with Thee divide,
 380 Of all things parted by th' Empyreal bounds,
 His Quadrature from Thy Orbicular World;
 Or try thee now more dang'rous to his Throne.
 Whom thus the Prince of Darkness answer'd glad:
 Fair Daughter, and thou Son and Grandchild both;
 385 High proof ye now have giv'n to be the Race
 Of *Satan* (for I glory in the name,
 Antagonist of Heav'n's Almighty King)

AmPLY

V. 366. *Thou hast achiev'd our Liberty, confin'd.*
Liberty, confin'd in Hell? a mere Contradiction.
 He gave it,

Thou hast achiev'd us liberty.
Us, confin'd till now in Hell.

AmPLY have merited of Me of all
 Th' infernal Empire; that so near Heav'n's door
 390 Triumphal with triumphal act have met,
 Mine with this glorious work; and made one Realm,
 Hell and this World *our* Realm, one Continent
 Of easy thorough-fare. Therefore while I
 Descend through Darkness on your Rode with ease
 395 To my associate Pow'rs, Them to acquaint
 With these successes, and with them rejoyce;
 Ye two this way among *these num'rous* Orbs, *those lucid*
 All yours, right down to Paradise descend:
 There dwell and reign in bliss; thence on the Earth
 400 Dominion exercise and in the Air,
 Chiefly on Man, sole Lord of all declar'd,
 Him first make sure your thrall, and lastly kill
 My Substitutes I send you, and create
 Plenipotent on Earth, of matchless might
 405 Issuing from Me: on Your joynt vigour now
 My hold of this new Kingdom all depends
 Through Sin to Death expos'd by my exploit,
 If your joint pow'r prevail; th' affairs of Hell
 No detriment need fear: go and be strong.
 410 So saying he dismiss'd them. They with speed
 Their course through thickest Constellations held,
 Spreading their bane: the blasted Stars look'd wan;
 And Planets planet-struck real Eclipse
 Then suffer'd. Th' other way *Satan* went down
 415 The Causeway to Hell Gate; on either side
 Disparted *Chaos* over-built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation. Through the Gate
 Wide open and unguarded *Satan* pass'd,

And

V. 397. *Among these numerous Orbs.* Better
 thus; *Ye two this way among those lucid Orbs.*
 Which makes an Antithesis; and more commends

Satan's Benefaction to his Daughter and Son. Go
ye that way among luminous Stars; while I de-
scend through Darkness.

- 420 And all about found desolate: for those
Appointed to sit there, had left their charge,
Flown to the upper World: the rest were all
Far to th' inland retir'd, about the walls
Of Pandemonium, City and proud seat
425 Of Lucifer; so by allusion call'd
Of that bright Star, to Satan paragon'd:
There kept their watch the Legions; while the Grand
In Council sat, solicitous what chance
Might intercept their Emperor sent: so He
430 Departing gave command, and they observ'd.
As when the Tantar from his Russian Foe
By Astracan over the snowy Plains
Retires; or Baſſarian Sophy from the Horns
Of Turkish Crescent, leaves all waste beyond
435 The Realm of Aladule, in his retreat
To Tauris or Casbeen: So these, the late
Heav'n-banish'd Host, left desert utmost Hell
Many a dark League, reduc'd in careful Watch
Round their Metropolis; and now expecting
440 Each hour their great adventurer from the search
Of Foreign Worlds. He through the midst unmark'd,
In shew Plebeian Angel militant
Of lowest order, past; and from the door
Of that Plutonian Hall, invisible
445 Ascended His high Throne; which under state
Of richest texture spread, at th' upper end
Was plac'd in regal lustre. Down a while
He sat, and round about him saw unseen:
At last, as from a Cloud, his fulgent Head
450 And Shape star-bright appear'd or brighter; clad
With what permissive glory since his Fall

Was

V. 420. For those Appointed to sit there.] Rather thus, for more Periphrasis: Those two: Sin and Death, none else were appointed to sit there.

V. 435. From the Horns.] Better thus,

From the Horns, as the Horns of the Tantar, or the Horns of the Turkish Crescent.

- Was left him, or false glitter. All amaz'd
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wish'd beheld,
455 Their mighty Chief return'd: loud was th' acclaim:
Forth rush'd in haste the great consulting Peers,
Rais'd from their Dark Divan, and with like joy
Congratulant approach'd him; who with hand
Silence, and with these words attention won:
460 Thrones, Dominations, Princedoms, Virtues, Powers;
For in Possession such, not only of Right,
I call you and declare you now; return'd
Successful beyond hope, to lead you forth
Triumphant out of this infernal Pit,
465 Abominable, accurs'd, the house of woe,
And dungeon of our Tyrant: Now possess,
As Lords, a spacious World, to' our native Heaven
Little inferior, by my' adventure hard
With peril great achiev'd. Long were to tell
470 What I have done, what suffer'd; with what pain
Voyag'd th' unreal vast unbounded Deep
Of horrible confusion: over which
By Sin and Death a broad way now is pav'd
To expedite your glorious march: but I
475 Toild out my uncouth passage, forc'd to ride
Th' untractable Abyſs, plung'd in the womb
Of unoriginal Night and Chaos wild;
That jealous of their secrets, fiercely oppos'd
My journey strange, with clamorous uproar
480 Protesting Fate supreme. Thence how I found
The new created World, which fame in Heav'n
Long had foretold, a Fabric wonderful
Of absolute perfection; therein Man

Plac'd

V. 475. Forc'd to ride Th' untractable Abyſs.] To ride the Abyſs? If he rode it, surely he could not toil so much, as he talks on. But the Au-

thor gave it, as a way to ride Th' untractable Abyſs; and so it is. Atrial tentacle vias, and the most untractable way.

Plac'd in a Paradise; by Our exile
 485 Made happy: Him by fraud I have seduc'd
 From his Creator; and the more t' increase
 Your wonder, with an Apple. He thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his World
 490 To Sin and Death a prey; and so to Us,
 Without our hazard, labour, or alarm,
 To range in and to dwell; and over Man
 To rule, as over all He should have rul'd.
 True is, Me also He hath judg'd, or rather
 495 Me not, but the brute Serpent, in whose shape
 Man I deceiv'd: that which to Me belongs,
 Is enmity, which he will put between
 Me and Mankind: I am to bruise his Heel;
 His Seed, when is not set, shall bruise my Head:
 500 A World who would not purchase with a Bruise,
 Or much more grievous pain? Ye have th' account
 Of my performance: what remains, ye Gods,
 But up, and enter now into full bliss?
 So having said; awhile he stood, expecting
 505 Their universal shout and high applause
 To fill his ear: when contrary he hears
 On all sides from innumerable tongues
 A dismal universal His, the sound
 Of publick Scorn. He wonder'd, but not long
 510 Had leisure; wondring at himself now more:
 His visage drawn he felt to sharp and spare,
 His Arms clung to his Ribs, his Legs entwining

Each

V. 524. *Scorpion and Asp.* Our Editor, who for many Pages had in vain sought, where he might intrude something of his own, found here a fit Opportunity: for the Devils being turn'd into Serpents, he whips into the Text all the Serpents that he knew. But he begins very unluckily, *Scorpion and Asp.* Is the Scorpion then a serpent? and one of the *Hissers* here? If ever

he can hiss, it should be now, this ignorant Editor. Ay, but *Ellops drear*, an Adjective of Poetical Terror. Not so very drear neither: for *Ellops* is no Hissing Serpent, but a Mute Fish; and one of the most admir'd too, the *Acipenser*. He has already discover'd himself: so that we'll leave him, and tack together the Author's genuine Verses:

With

Each other; till supplanted down he fell
 A monstrous Serpent on his belly prone;
 515 Reluctant but in vain: a greater pow'r
 Now rul'd him, punish'd in the shape he find,
 According to his doom: He would have spoke,
 But his for his return'd with forked tongue
 To forked tongue: for now were all transform'd
 520 Alike to Serpents, all as accessaries
 To his bold Riot. Dreadful was the din
 Of hissing through the Hall, thick swarming now
 With complicated monsters head and tail,
 [*Scorpion and Asp, and Amphisbæna dire,*
 525 *Cerastes horn'd, Hydrus, and Ellops drear,*
And Dipsas (not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the Isle
Ophiusa)] * But still greatest He the midst,
 Now Dragon grown: [larger than whom the Sun
 530 Ingender'd in the Pythian Vale on slime,
 Huge Python, and] his Pow'r no less he seem'd
 Above the rest still to retain; They all
 Him follow'd, issuing forth to th' open Field,
 Where all yet left of that revolted Rout
 535 Heav'n-fall'n in station stood or just array
 Sublime with expectation, when to see
 In Triumph issuing forth their glorious Chief.
 They saw, but other sight instead, a croud
 Of ugly Serpents: horror on them fell,
 540 And horrid sympathy: for what they saw;

* But still the greatest He and in the midst, They

With complicated Monsters head and tail:
 But still the greatest He, and in the midst,
 Now Dragon grown. His Pow'r no less he seem'd
 Above the rest still to retain.
 Our Editor, instead of an *Insect* and a *Fish*,
 might have easily had good store of Serpents
 to fill up with, *Presfers*, *Basilisks*, *Rattlesnakes*, &c.
 But had he given the whole List out of *Aldrovandus*
 without Error; yet it had been all trifling

here, neither Learning nor Poetry.

V. 533. Issuing forth to th' open field. Within
 four Lines it comes again: *in triumph*
issuing forth their glorious Chief.
 Here therefore we had better give it:
 Him follow'd, GUARD DEFORM, to th' open field.
 V. 545.

- They felt themselves now changing. Down their arms,
Down fell both Spear and Shield; down they as fast,
And the dire hiss renew'd, and the dire form
Catch'd by Contagion; like in punishment,
545 As in their crime. Thus was th' applause they meant,
Turn'd to exploding hiss; triumph to shame,
Cast on themselves from their own mouths. There stood
A Grove hard by, sprung up with this their change,
(His will who reigns above) to aggravate
550 Their Penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Us'd by the Tempter. On that prospect strange
Their earnest Eyes they fix'd, imagining
For one forbidden Tree a multitude
555 Now ris'n, to work them further woe or shame:
Yet parch'd with scalding thirst and hunger fierce,
* Though to delude them sent, could not abstain:
But on they roll'd in heaps, and up the Trees
Climbing, [sat thicker than the snaky locks
560 That curl'd Megæra:] greedily they pluck'd
The frutage fair to sight; like that which grew
Near that bituminous Lake where Sodom flam'd.
This more delusive, not the touch, but taste

* From that so tempting Bait

V. 545. *Like in punishment, As in their Crime.* I believe the Author design'd it,
Like in Punishment,
As LIKE in Crime.

V. 557. *Though to delude them sent.* In proper Construction, the Thirst and Hunger are sent to delude them, not the fair fruit; as the Author meant. Give it therefore thus;

Yet parch'd with scalding Thirst, and Hunger fierce,
FROM THAT SO TEMPTING BAIT could not ab-

V. 560. *Sat thicker than the snaky locks That curl'd Megæra.* Our Editor was such a Lover of Fables, that he could never balk one, could he but croud it in. Here, in the middle of a sur-

prising Incident, he injudiciously diverts our Imagination from the Scene in view, to the snaky Curls of a fictitious Fury. Take his Megæra back again, if he'll give us the Author's Word; which he cast out 'to make room for her. Perhaps it was this;

But on they roll'd in heaps, and up the Trees
AEMULOUS climbing, greedily they pluck'd.

V. 561. *Like that which grew.* Rather shows, for it was not once, but continues naturally; as we learn from modern Travellers.

V. 572. *Whom they triumph'd once lapst.* No doubt the Author design'd it so. *Not as Man*
ONCE, whom they triumph'd FALN.

They

Deceiv'd:

- Deceiv'd: They, fondly thinking to allay
565 Their appetite with gust; instead of Fruit
Chew'd bitter Ashes, which th' offended taste
With spattering noise rejected: oft they assay'd,
Hunger and thirst constraining; drug'd as oft
With hatefullest disrelish with'd their Jaws
570 With foot and cinders fill'd. So oft they fell
Into the same illusion, not as Man
* Whom they triumph'd once lapst. Thus were they plagu'd
† And worn with famin, long and ceaseless hiss;
Till their lost shape, permitted, they resum'd:
575 Yearly enjoin'd, some say, to undergo
This annual Humbling certain number'd days,
To dash their pride and joy for Man seduc'd.
[However some tradition they dispers'd
Among the Heathen of their purchase got,
580 And Fabled how the Serpent, whom they call'd
Ophion with Eurynome, the wide
Encroching Eve perhaps, had first the rule
Of high Olympus, thence by Saturn driv'n
And Ops, ere yet Dictæan Jove was born.]
585 Mean while in Paradise the hellish Pair
* Once, whom they triumph'd Faln.
† With thirst and famin dire,

Too

They oft fell into the same Illusion, not as Man
once fell.

V. 573. *And worn with famin, long and ceaseless hiss.* Worn here is flat and low, especially coming after a higher Word *Plagu'd*. And why *Famin* only; but *Thirst* omitted? though mention'd above, and the less tolerable of the two;
Yet parch'd with scalding thirst and hunger fierce.
Let it be restor'd thus;

Thus were they plagu'd
With THIRST and Famin DIRE, and ceaseless hiss.

V. 578. *However some tradition they dispers'd.* Here our Editor does not only tap his Mythology, but explains and interprets it; and that with his usual Sagacity and Judgment. There's an ob-

scure Story of Ophion and his Wife Eurynome, that sometime rul'd in Heav'n, till Saturn drove them out. Out of these two Names, by dint of Etymology, he makes a Tradition of his own dreaming. Ophion is Greek for Serpent; and therefore Ophion is Satan the old Serpent. Eurynome, a Greek Name, means wide-inhabiting, or wide-ruling; and the perhaps is Eve. But upon what Similitude or Probability? why, the wide encroching Eve? A strange Character of our common Mother! Where did she encroach, unless to bear Children is wide encroching? But is not this a rare Expositor? Ophion the Serpent is Eve's Husband, and so all Mankind are descended from Satan. Let any Man believe, if he can, that Milton gave such wretched Nonsense.

V. 587.

Too soon arriv'd: *Sin* there in Pow'r before,
 Once Actual, now in body, and to dwell Now *imbodied*, thence
 Habitual habitant; behind her *Death*,
 Close following pace for pace, not mounted yet
 590 On his pale Horse: to whom *Sin* thus began:
 Second of *Satan* sprung, all-conquering *Death*,
 What think'st thou of our Empire now, tho' earn'd
 With travel difficult? not better far,
 Than still at Hell's dark threshold to' have sat watch,
 595 Unnam'd, undreaded, and thy self half starv'd?
 * Whom thus the *Sin-born* Monster answer'd soon:
 To Me, who with eternal famin pine,
 Alike is Hell or Paradise or Heav'n:
 599 There best, where most with ravin I may meet;
 † Which here, tho' plenteous, all too little seems
 To stuff this Maw, this vast unhide-bound Corps.
 To whom th'incestuous Mother thus reply'd:
 Thou therefore on these Herbs and Fruits and Flours
 Feed first; on each Beast next and Fish and Fowl,
 605 No homely morsels: and whatever thing
 The Scith of Time mows down, devour unspar'd:
 Till I in Man residing through the Race,
 His thoughts, his looks, words, actions all infect;
 And season him thy last and sweetest prey.

* To whom the grievedly

† All is yet too small

To stuff this Maw; that's emptied, while it's fill'd.

This

V. 586. *Sin* there in Pow'r before, Once Actual.] The Author's Intention may be easily guess'd at: That *Sin*, which was potentially in Paradise, even before the Fall; because Man was endow'd with Freewill; was now actually there since the Fall. But the Words, as they are now read, are unintelligible. I suspect he gave it thus;

Sin there in Pow'r before,
 NOW Actual, now IMBODIED, THENCE to dwell
 Habitual habitant.

Imbodied in Man, as v. 607, *Sin* speaks,

Till I in Man residing.

And v. 815, *Adam* speaks,

Both *Death* and I
 Are found Eternal, and incorporate both.
 Thence, after that time.

V. 596. Whom thus the *Sin-born* Monster answer'd soon.] *Sin-born* in another Place would do excellently well; but here, when *Death* speaks to his Mother *Sin*, it is improper: for it signifies no more than *Her Son*. Rather therefore some other Epithet, such as this;

TO whom the GRIEVEDLY Monster answer'd soon.

V. 601. To stuff this Maw, this vast unhide-bound Corps.] The Author seems here to have forgot himself:

610 This said; they both betook them several ways;
 Both to destroy, or unimmortal make Bent to deprave, and
 All kinds, and for destruction to mature
 Sooner or later. Which th' Almighty seeing,
 From his transcendent Seat the Saints among,
 615 To those bright Orders utter'd thus his voice:
 See, with what heat these Dogs of Hell advance
 To waste and havoc yonder World; which I
 So fair and good created, and had still
 619 Kept in that State, had not the folly of Man
 * Let in these wasteful Furies, who impute
 Folly to me: so doth the Prince of Hell
 And his Adherents; that with so much ease
 I suffer them to enter and possess
 A place so heav'nly; and conniving seem
 625 To gratifie my scornful Enemies:
 That laugh, as if transported with some fit
 Of Passion I to Them had quitted all,
 At random yielded up to their misrule:
 And know not that I call'd and drew them thither
 630 My Hell-hounds; to lick up the draff and filth,
 Which Man's polluting Sin with taint hath shed
 On what was pure: till cram'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 * Let in these cursed Fiends; who dare to call
 That folly Mine:

Of

himself: he represents *Death* as a vast corpulent Monster, whose capacious Maw can never be cram'd, whom lately, v. 264, he had call'd, *The meagre*, the lean, *Shadow*; and in his Second Book he describes him a mere Shape, or scarce such, without Substance; as the Vulgar paint him a bare Skeleton. Take therefore the contrary Idea; a hide-bound, thin-gutted Canibal, always devouring, and yet always mere Skin and Bones:

Which here, though plenteous, all is yet too
 SMALL
 To stuff this Maw; THAT'S EMPTIED, WHILE ITS
 FILL'D.

V. 611. Both to destroy, or unimmortal make.] This is embarrass'd. Both ambiguous: *Destroy*, and then *Destruction*. I suspect the Author thus dictated;

BENT TO DEPRAVE, AND UNIMMORTAL MAKE.

V. 620. Let in these wasteful Furies.] It will scarce be thought, that Decorum is well observ'd here; where God Almighty names *Furies*. Rather therefore thus;

Let in these CURSED FIENDS; WHO DARE TO
 CALL
 THAT FOLLY MINE.

U n

V. 636]

- Of thy victorious arm, well-pleasing Son,
 635 Both Sin and Death and yawning Grave at last
 Through Chaos hurl'd, obstruct the mouth of Hell *thou stop'st*
 For ever, and seal up his ravenous Jaws. *seal'st*
 Then Heav'n and Earth renew'd shall be made pure
 To Sanctity, that shall receive no stain:
 640 Till then the Curse pronounc'd on both procedes.
 He ended; and the heav'nly Audience loud *to Him the*
 Sung Halleluiah, as the sound of Seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy Decrees on all thy Works;
 645 Who can extenuate thee? next, to the Son,
 Destin'd Restorer of Mankind, by whom
 New Heav'n and Earth shall to the Ages rise, *Heav'n's out of Ashes*
 Or down from Heav'n descend. Such was their song:
 While the Creator calling forth by name
 650 His mighty Angels gave them several charge,
 As sort'd best with present things. The Sun
 Had first his precept so to move, so shine;

As

V. 636. Both Sin and Death obstruct the mouth of Hell] That could not be our Author's Meaning. That Sin and Death, hurl'd through Chaos, obstruct and seal up the mouth of Hell; obstruct it, either by their own Power, or in their Intention. He must have design'd it thus; Sin and Death hurl'd, being put in the Ablative Case, a Syntax most familiar, and even too frequent with him;

Both Sin and Death and yawning Grave at last
 Through Chaos hurl'd, thou stop'st the mouth
 of Hell
 For ever, and seal'st up his ravenous Jaws.

V. 641. And the heav'nly Audience loud] Our Editor would not let Audience pass without its Epithet. So in he claps Heavenly; not attending whether the Context would admit it, or not. The Author gave it,

He ended, and to him the Audience loud
 Sung Halleluiah.

Without this, 'tis not said to whom they sung; and then, the neighbouring Verse, Next, to the Son plainly implies, that before it was to Him; to the Father. If next to one; then first to the other.

V. 647. New Heav'n and Earth shall to the Ages rise.] Here again comes one of those hateful Faults, that approach towards good Sense. The Printer could not make it; it must be the Editor, who was likewise the Corrector. What's To the Ages rise? To the Millennium, to the Aurea Saecula, that thence proceeds? *Et insipient magni procedere Menses.* Who will deny this to be plausible? And yet the Poet gave it,

New Heav'n and Earth shall out of Ashes rise,
 Or down from Heav'n descend.

Out of Ashes; after the universal Conflagration. So he makes God himself say, III, 334,

The World shall burn; and from her Ashes spring
 New Heav'n and Earth.

And Michael, XII, 548, Then raise

From the conflagrant Mass purg'd and refin'd,
 New Heav'n, new Earth.

And so it is, Second Epistle of Peter, Chap. iii. Both Notions, of rising out of Ashes, and descending from Heaven, are couch'd Apocalypse xxi The

first Heaven and the first Earth were pass'd away: and I saw the holy city New Jerusalem, coming down from God out of Heaven. But take notice to read, New Heav'n and Earth; as in XII, 549; or else

you'll

- As might affect the Earth with cold and heat
 Scarce tolerable; and from the North to call
 655 Decrepit Winter, from the South to bring *Torrid Zone*
 Solstitial Summers heat: to the blanc Moon
 Her office they prescrib'd: to th' other Five
 Their planetary motions and aspects,
 In Sextile, Square, and Trine, and Opposit
 660 Of noxious efficacy; and when to join
 In Synod unbenign: and taught the fix'd
 Their influence malignant when to show; *shed;*
 Which of them rising with the Sun or falling,
 Should prove tempestuous: to the Winds they set *gave*
 665 Their corners, when with bluster to confound *Orders,*
 Sea, Air, and Shore: the Thunder, when to roll *to*
 With terror through the dark Aerial Hall. *wide*
 Some say he bid his Angels turn ascant
 The Poles of Earth twice ten degrees and more
 670 From the Sun's Axle; They with labour push'd
 Oblique the Centric Globe: Some say the Sun

Was

you'll have; Heav'n shall down from Heav'n descend. Heav'n's are the corporeal, visible ones; and those, being made New, may descend from Heaven, the empyreal and spiritual Region, the Palace and Realm of God, above all highth.

V. 655. From the South to bring Solstitial Summers heat.] He does well to call Winters Cold from the North: but have a care of going too far South to bring Summer's Heat; the Regions near the Southern Pole being full as cold as those about the Northern. He had better call it from the Middle, where Heat has its Dwelling;

From the TORRID ZONE

Solstitial Summer's Heat.

V. 662. Their influence malignant when to show.] For the Fix'd Stars, so unconceivably remote, to show their Influence on our Earth, is a little too strong and prodigal. He rather gave it;

Their influence malignant when to shed.

V. 665. To the Winds they set Their Corners, when, &c.] The Winds, as distinguish'd one from another, had their Corners and Quarters set before

the Fall: Nature and their very Names assign'd to each its Corner: the East Wind could not exist, unless it blew from the East. And then, what's that? Their Corners, when to bluster? As each is fix'd to his Corner, must he always bluster in it? or when the East, suppose, has a mind to bluster, must he remove to another Corner to do it? If you will admit Their Corners, you must read *Whence*, not *When*: and yet you must then allow them to be continual Blusters. I believe the Author gave it,

To the Winds they gave

Their Orders, when with bluster

V. 666. The Thunder, when to roll.] The Context evinces, that he gave it, To Thunder. To the Moon, To the Winds, To Thunder.

V. 667. Through the dark Aerial Hall.] Why dark Hall? Does it never thunder, but in the Night? If dark by the Clouds, that attend and cause the Thunder, it's not a dark Hall, but then darken'd. Rather therefore,

Through the wide Aerial Hall.

U u 2

V. 673,

- Was bid turn Reins from th' Equinoctial Rode
Like distant breadth to *Taurus* with the Sev'n
Atlantick Sisters, and the *Spartan* Twins
675 Up to the *Tropic* Crab; thence down amain *as much*
By *Leo* and the *Virgin* and the *Scales*,
As deep as *Capricorn*; to bring in change
Of Seasons to each Clime. Else had the Spring
Perpetual smil'd on Earth with vernant Flours;
680 Equal in Days and Nights, except to those
Beyond the Polar Circles. To them Day *Day to Them*
Had unbenighted shone, while the low Sun
To recompence his distance, in their sight
Had rounded still th' *Horizon*, and not known
685 Or East or West: which had forbid the Snow *To rise or set:*
From cold *Estoriland*, and South as far
Beneath *Magellan*. At that tasted Fruit
* The Sun, as from *Thyestean Banquet*, turn'd
His course intended. Else how had the World
690 Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, though slow produc'd
Like change on Sea and Land; fideral blast,
Vapour, and mist, and exhalation hot,
695 Corrupt and pestilent: Now from the North
Of *Norumbega*, and the *Samoed* shore,
* Like *Thyestean Feast*, the frighted Sun
Fled from his Track. Or else

V. 675. To *Taurus* with the sev'n.] He gave it, THROUGH *Taurus*. Through it, and *Gemini*, up to *Cancer*.

V. 675. Thence down amain.] He design'd it, Thence down AS MUCH.
As much on one side the Aequator, as the other; 23½ Degrees each.

V. 685. And not known Or East or West.] That cannot be allow'd. The Sun would go through all the Stages of East and West; but he had not

known TO RISE OR SET.

V. 688. The Sun, as from *Thyestean Banquet*.] 'Tis intolerable to bear *Thyestean* for *Thyestean*; as before we had *Aegean* for *Aegean*. To remedy it, change the Line thus;

At that tasted Fruit
LIKE *Thyestean Feast*, the FRIGHTED SUN
FLED FROM HIS TRACK. Or else how had the World

V. 711. To graze the Herb all leaving, Devour'd each

Bursting

- Bursting their brazen dungeon, arm'd with ice
And snow and hail and stormy gust and flaw,
Boreas and *Cæcias* and *Argestes* loud
700 And *Thrafcias* rend the woods and seas up-turn.
With adverse blast up-turn them from the South
Notus and *Afer* black with thundrous clouds
From *Serrationa*. Thwart of these as fierce
Forth rush the *Lévant* and the *Ponent* Winds,
705 *Eurus* and *Zephyr* with their lateral noise
Sirocco and *Libeccio*. Thus began
Outrage from lifeless things: but Discord first
Daughter of Sin, among th' Irrational,
Death introduc'd through fierce Antipathy:
710 Beast now with Beast gan war, and Fowl with Fowl,
And Fish with Fish: to graze the Herb all leaving,
Devour'd each other: nor stood much in awe *some*
Of Man; but fled him, or with count'nance grim *the others:*
Glar'd on him passing. These were from without
715 The growing miseries; which *Adam* saw
Already' in part, though hid in gloomiest shade,
To sorrow' abandon'd: but worse felt within,
And in a troubled sea of *Passion* tost, *Passions*
Thus to disburthen sought with sad complaint: *These in*
720 O miserable of happy! is this the end
Of this new glorious World, and Me so late
The Glory of that Glory? who now, become
Accurs'd of Blessed, hide me from the Face

Of

each other.] Shall we impute this to the Printer's Negligence, or the Author's? Did *All* leave grazing the Herb? The major part of them, as they do still, kept to their former Food. And then, Devour'd each other? That's impossible, and Nonfense. He design'd it thus;

To graze the Herb some leaving,
Devour'd THE OTHERS,

V. 713. Nor stood much in awe of Man; but fled him.] If they fled him, 'twas a Sign of Fear; of more than Awe. 'Tis probable he gave it,

Nor stood much in awe
Of Man; but shun'd him.
To shun one may be want of Awe or Respect;
to fly one shews Fear or Guilt.

V. 717. In a Sea of *Passion* tost.] I am at present too much tired, to shew the Faults of this Distich; which will be seen quicker by amending them;

And in a troubled Sea of *PASSIONS* tost,
THESE to disburthen sought in sad complaint,

V. 728.

- Of God, whom to behold was then my high
 725 Of happiness: yet well, if here would end
 The misery: I deserv'd it, and would bear
 My own deservings: but this will not serve:
 All that I eat or drink, or shall beget,
 Is propagated Curse. O voice once heard
 730 Delightfully, Increase and Multiply,
 Now Death to hear! [For what can I increase
 Or multiply, but curses on my head?
 Who of all Ages to succede, but, feeling
 The evil on him brought by Me, will curse
 735 My Head? Ill fare our Ancestor impure,
 For this we may thank Adam: but his thanks
 Shall be the execration: So besides
 Mine own that bide upon me, all from Me
 Shall with a fierce reflux on Me redound,
 740 On Me as on their natural center light
 Heavy, though in their place.] O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request Thee, Maker, from my Clay

To

V. 728. All that I eat or drink, or shall beget.] Here are hundreds of Passages in the whole Poem, and This particularly, able to convince one, that Milton's First Edition was never read to him for his Correction; not even when the Second went to the Press. Else, how could he have let this pass, All that I eat or drink is propagated Curse? Unintelligible Nonsense. How could what Adam eat or drank, for diurnal Sustenance, be propagated to us now, and to all Posterity? Had he heard it read, he would soon have reduc'd his own genuine Words.

All that I act or think, or shall beget, is propagated Curse. By the Fall, all his Actions and Thoughts were deprav'd and vitiated, and the Contagion spread to all his Offspring. So X. 607, Sin speaks, Till I in Man residing, through the Race, his Thoughts, his Look, Words, Actions all infect.

And so Adam, v. 824. From Me what can proceed, But all corrupt, both Mind and Will deprav'd? Not to Do only, but to Will the same With me.

V. 731. For what can I increase or multiply.] 'Tis Milton's particular Excellence, that he always keeps up to the just Character of every Person that's introduc'd speaking. Adam here, tost in a troubled sea of Passions, has a long Soliloquy with himself, the Sentiments of which, if handled with a due Decorum, would raise in his Readers an equal Concern with his own.

Si vis me flere, dolendum est Primum ipsi tibi; tum tua me infortunia tangere. Now if we find Adam here, in that heavy Seriousness and Anxiety, leaving his true Topics, and catching at Trifles, Quirks, Jingles, and other such Brattineries; we may boldly venture to say, Those Lines are the Editor's, and not the Poet's. The Poet dictated thus,

O voice once heard Delightfully, Increase and Multiply, Now worse than Death to hear! O fleeting Joys

Of Paradise, dear bought with lasting woes! What can join more aptly and naturally? Yet the Editor would part them with a dozen Lines of

- To mold me Man? did I solicit Thee,
 745 From darkness to promote me or here place
 In this delicious Garden? As my Will
 Concurr'd not to my Being; it were but right
 And equal to reduce me to my Dust:
 Desirous to resign, and render back
 750 All I receiv'd; unable to perform
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 755 Thy Justice seems. Yet to say truth, too late
 I thus contest: then should have been refus'd
 Those Terms whatever, when they were propos'd:
 Thou didst accept them: wilt thou enjoy the Good,
 Then cavil the Conditions? and though God
 760 Made thee without thy leave; what if thy Son
 Prove disobedient, and reprov'd retort,
 Wherefore didst thou beget me, I sought it not?
 Wouldst thou admit for his contempt of thee

Wilt
That

of his own. What, says he, can I multiply but, Curses on my Head? He was more concern'd for his Reputation with Posterity, than for all the Real Evils. Who, says he, of all succeeding Ages but will curse my Head? What, Curse your Head, over again? surely, it was already curs'd with Dullness. Ay, but when they feel what I have brought upon them, they'll say, For this we may thank Adam. Nay, if you attend pathos no better, but catch at Butterflies; Aut dormitabo, aut ridebo. But, says he, their Thanks shall be the (I thought, dire) Execration. That was kindly remark'd: or else we might have taken Thank in the literal Sense. Yet at last he soars high, inter nubes et inania: Reflexes, and Natural Centers; Heavy, though in their Place. Adam, it seems, was already a Peripatetic in his Notions: He supposes here, that Elementary Bodies do not gravitate in their natural Places; not Air in Air, not Water in Water; from which he fetches a pretty Lamentation, That contrary to the Course of Nature, his Afflictions will weigh heavy on him, though they be in their proper Place. Is not he

soberly afflicted, that talks at this rate? And yet the worst of it is, This Notion is false; and long since exploded by the modern Philosophy: Water weighs in Water, as much as it does out of it.

V. 745. From Darkness to promote me.] Darkness is but metaphorical here, and can signify nothing but Inexistence; and so makes this Second Expostulation the very same with the First. I should chuse to give the Passage thus; Did I request Thee, Maker, from my Clay To mold me Man? did I solicit Thee, WHEN MOLED, to promote me, AND here place In this delicious Garden? Adam's first Station was on the common Surface of the Earth: he was afterwards promoted to Paradise; and carried thither through the Air; as himself finely describes it, VIII. 300.

V. 763. Wouldst thou admit.] He design'd it, WILT thou.

V. 765.

- That proud excuse? yet Him not thy Election,
 765 But natural Necessity begot.
 God made Thee of choice, his Own and of his own
 To serve him: thy reward was of his Grace;
 Thy punishment then justly is at his Will.
 Be it so, for I submit: his doom is fair,
 770 That dust I am, and shall to dust return.
 O welcome hour whenever! why delays
 His hand to execute, what his decree
 Fix'd on this day? why do I overlive?
 Why am I mock'd with death, and lengthen'd out
 775 To deathless pain? How gladly would I meet
 Mortality my sentence, and be Earth
 Insensible: [how glad would lay me down
 As in my Mother's lap?] there, I should rest
 And sleep secure. His dreadful voice no more
 780 Would thunder in my ears: no fear of worse
 To Me and to my Off-spring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still; lest All I cannot die:
 Lest that pure Breath of life, the Spirit of Man
 785 Which God inspir'd, cannot together perish
 With this corporeal Clod. Then in the Grave
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! Yet why? it was but Breath

V. 765. But natural necessity begot.] He must have intended it, BEGETS.

V. 778. As in my Mother's lap.] The Earth may figuratively be call'd Adam's Mother; for God form'd Man of the Dust of the Ground. But that Phrase, the Mother's Lap, has it's Idea from real Mothers, who place their Infants in that easy Posture. But such Mother Adam had not. Better therefore put out; if we can suppose Milton put it in; and the two Verses be join'd thus:

And be Earth
 Insensible: there MOULD'RING I should rest
 And sleep secure.

V. 789. It was but Breath Of Life that sin'd.] He must have given it, THAT Breath.

V. 793. Since human reach no further knows.] Reach knows? That Expression cannot be the Poet's. He either gave it, Since human SENSE no further knows. Or else, Since human Reach no further GOES.

V. 796. How can He exercise.] Man is the preceding Substantive: so to avoid Ambiguity, let it be rather, How can God exercise.

V. 800.

- Of Life that sin'd. What dies, but what had life
 And sin? the Body properly hath neither.
 All of me then shall die: let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be Infinite;
 795 Is his Wrath also? Be it; Man is not so,
 But Mortal doom'd. How can He exercise
 Wrath without end on Man, whom Death must end?
 Can He make deathless Death? that were to make
 Strange Contradiction: which to God himself
 800 Impossible is held; as argument
 Of Weakness, not of Pow'r. Will He draw out,
 For Anger's sake, finite to infinite
 In punish'd Man; to satisfy his rigour
 Satisfy'd never? That were to extend
 805 His Sentence beyond Dust; and Nature's Law,
 By which all Causes else according still
 To the Reception of their Matter act,
 Not to th' extent of their own sphere. But say,
 That Death be not one stroke, as I suppos'd,
 810 Bereaving sense; but endless Misery
 From this day onward; which I feel begun
 Both in me and without me; and so last
 To perpetuity. Ay me! that fear
 Comes thund'ring back with dreadful revolution
 815 On my defenseless head. Both Death and I

V. 800. Which to God himself Impossible is held.] Here bonus Homerus dormitabat, our Poet forgot himself. Which is held impossible? Yes, it's one of the Axioms of the Schools. But who held it, when the Sole of Human Kind was Adam and Eve? Give the Passage thus, FLAT Contradiction: which to God himself Impossible MUST BE. Flat rather than strange, for several Reasons.

V. 805. To extend His Sentence beyond Dust.] Nothing truer. To extend his Punishment to all Eternity, is certainly beyond the Dust of the Grave. But was this a doubtful Point, worth af-

serting here? The Author gave it, That were to extend His Sentence beyond JUST, and Nature's Law. God cannot do unjustly. Shall not the Judge of all the Earth do right? That was Abraham's settled Notion. And Milton makes it Satan's, IX, 700, God therefore cannot hurt you, and be JUST: Not JUST, not God.

V. 807. All Causes To the Reception of their Matter act.] He points at a School Axiom, Omne efficiens agit secundum vires Recipientis, non suas; but he has express'd it not so clearly. Rather thus, To the CAPACITY of their SUBJECT act.

X x

V. 816.

- Am found Eternal, and Incorporate both.
 Nor I on my part Single; in Me all
 Posterity stands curs'd. [Fair Patrimony, Posterity is curs'd.
 That I must leave you, Sons: O were I able
 820 To waste it all my self, and leave ye none!
 So disinherited how would ye bless
 Me now your curse!] Ah, why should all Mankind
 For one man's fault thus guiltless be condemn'd?
 If guiltless: but from Me what can procede
 825 But all corrupt, both Mind and Will deprav'd,
 Not to Do only, but to Will the same
 With Me: How can they then acquitted stand
 In sight of God? Him after all Disputes
 Forc'd I absolve: all my evasions vain.
 830 And reasonings, though through Mazes, lead me still
 But to my own conviction. First and last
 On Me, Me only, as the source and spring
 Of all corruption, all the Blame lights due:
 So might the Wrath. Fond wish! could'st thou support.
 835 That Burthen, heavier than the Earth to bear?
 Than all the World much heavier, though divided
 With that bad Woman. Thus, what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge; and concludes thee miserable;
 840 [Beyond all past example and future.]
 To Satan only like, both crime and doom.
 O Conscience, into what abyss of fears

And

V. 816. *Death and I Am found eternal.* This must be the Printer's Blunder, though all Editions patronize it. All Languages agree, that when Singular and Plural are so join'd, the latter must govern. He gave it therefore,

Both Death and I
 Am found eternal.

V. 818. *Fair Patrimony, that I must leave you, Sons.* Our Editor, much conceited of his Dozen Lines inserted above, v. 731, would give us a

few more, in the same Key; Adam's Prefaces about his Posterity's Curses. The Author had given it thus:

Nor I on my part Single, in Me all
 Posterity is curs'd. Ah why should all Mankind

For one man's fault thus guiltless be condemn'd?

Here we see Adam deeply and closely reason-

ing, in Speculation abstruse. Our Editor will interrupt him, and employ him in Quibbles

and Paines. Fair Patrimony, Sons, says he: would I could spend it all my self, and leave

- And horrors hast thou driv'n me? out of which
 I find no way, from deep to deeper plung'd.
 845 Thus Adam to himself lamented loud,
 Through the still Night: not now, as ere man fell,
 Wholsom and cool and mild; but with black Air
 Accompany'd, with damps and dreadful gloom:
 Which to his evil Conscience represented
 850 All things with double terror. On the ground
 Outstretch'd he lay; on the cold ground, and oft
 Curs'd his Creation: Death as oft accus'd
 Of tardy execution, since denounc'd
 The Day of his offense. Why comes not Death,
 855 Said he, with one thrice acceptable stroke
 To end me? shall Truth fail to keep her word?
 Justice Divine not hasten to be just?
 But Death comes not at call: Justice Divine
 Mends not her slowest pace for pray'rs or cries.
 860 O Woods, O Fountains, Hillocks, Dales and Bow'rs!
 With other echo late I taught your shades
 To answer, and resound far other Song.
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat; approaching nigh,
 865 Soft words to his fierce Passion she assay'd:
 But Her with stern regard he thus repell'd:
 Out of my sight, thou Serpent! that name best
 Befits thee, with him leagu'd; thy self as false
 And hateful: nothing wants, but that thy shape,

[Like

you none. Is not this quaint and pretty? The greatest Fortune I could leave you, would be to leave you quite Beggars. Ay, but this Beggary is understood of not being Begot, of Nonexistence. How could then our stupid Editor add the next Verse?

So disinherited how would ye bless

Me now your Curse!

If they were disinherited of Birth, if they never existed at all; they would bless him. Absurdity monstrous. And, whom now you curse. What

now, already, before they existed? Go thy ways, the Flour and Quintessence of all Editors.

V. 840. *Beyond all past Example and future.* I sent our Editor away in my last Note; but he will come again. Beyond all past Example. Past very proper in Adam's Mouth; who knew himself the first Man of the Creation. And Future, with the Accent in the last, an Elegancy the Editor must not be robb'd of.

- 870 [Like his,] and colour Serpentine may shew
Thy inward fraud: to warn all Creatures from thee
Henceforth; lest that too heav'nly form pretended
To hellish falshood share them. But for Thee,
I had persisted happy: had not thy pride
875 And wand'ring vanity, when least was safe,
Rejected my forewarning, and disdain'd
Not to be trusted; longing to be seen
Though by the Devil himself: Him overweening
To over-reach, but with the Serpent meeting
880 Fool'd and beguil'd: by Him thou, I by Thee,
To trust thee from my side; imagin'd wife,
Constant, mature, proof against all assaults:
And understood not all was but a Show
Rather than solid Virtue: all but a Rib
885 Crooked by nature; bent, as now appears,
More to the part Sinister: from me drawn,
Well if thrown out; as superhumeral
To my just number found. O why did God,
Creator wise, that peopled highest Heav'n
890 With Spirits Masculine, create at last
This Novelty on earth, this fair Defect
Of nature? and not fill the World at once
With Men, as Angels, without Feminine?
Or find some other way to generate
895 Mankind? this Mischief had not then befall'n:
And more that shall befall, innumerable
Disturbances on Earth through Female snares,
And strait conjunction with this Sex. For either
He never shall find out fit Mate; but such
900 As some misfortune brings him, or mistake:
Or, whom he wishes most, shall seldom gain

Through

V. 870. Thy shape, Like his, and colour Serpentine.] Rather inverted thus, Thy shape And colour Serpentine, like His, may shew.

V. 872. Form pretended To hellish Falshood.] Rather OBTEDED.

- Through Her perverseness; but shall see her gain'd
By a far worse: or if she love, withheld
By Parents: on his happiest choice
905 Shall meet, already link'd and wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human Life, and household peace confound.
He added not, and from her turn'd: but Eve
910 Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble; and embracing them, besought
His peace: and thus proceeded in her plaint:
Forsake me not thus, Adam: witness Heav'n
915 What love sincere and reverence in my heart
I bear thee; and unweeting have offended,
Unhappily deceiv'd. Thy suppliant
I beg, and clasp thy knees: bereave me not
Whereon I live; thy gentle looks, thy aid,
920 Thy counsel, in this uttermost distress
My only strength and stay. Forlorn of Thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between Us two let there be Peace: both joining,
925 As join'd in injuries, one enmity
Against a Foe by doom express assign'd us,
That cruel Serpent. On Me exercise not
Thy hatred for this misery befall'n;
On Me already lost: Me than thy self
930 More miserable. Both have sin'd; but Thou
Against God only, I 'gainst God and Thee;
And to the place of judgment will return:
There with my cries importune Heav'n, that all

The

V. 883. And understood not.] The Context requires, NOT UNDERSTANDING, OF AND NOT REFLECTING.

V. 925. One enmity.] A Typographical Fault, but a Scandal to so many Editions. The Author gave it, As join'd in injuries, IN ENMITY.

- The sentence from thy head remov'd may light
 235 On Me, sole cause to Thee of all this woe,
 Me, *me, only* just Object of his Ire.
 She ended weeping: and her lowly plight
 Immoveable, till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 640 Commiseration. Soon his heart relented
 Tow'rd's Her, his *Life* so late and sole delight,
 Now at his feet submissive in distress;
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeas'd, his aid.
 245 As one disarm'd, his anger all he lost,
 And thus with peaceful words uprais'd her soon:
 Unwary and too *desirous*, as before
 So now, of what thou know'st not; who desir'st
 The punishment all on thy self. Alas,
 250 Bear thine own first; ill able to sustain
 His full Wrath, whose thou feel'st as yet least part,
 And my Displeasure bear'st so ill. If Pray'rs
 Could alter high Decrees; I to that place
 Would speed before thee, and be louder heard:
 255 That on my head all might be visited;
 Thy frailty and infirmer Sex forgiv'n,
 To Me committed and by Me expos'd.
 But rise; let Us no more contend; nor blame
 Each other, blam'd enough elsewhere; but strive
 260 In offices of Love, how we may lighten
 Each others burthen, in our share of woe:
 Since this day's Death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil;
 A long day's dying to augment our pain,

And

V. 236. *Me, me, only just Object.*] Vitious Measure. He must have given it,
Me, only me, just Object of his Ire.

V. 241. *His Life so late and sole delight.*] The

Sentence falls, instead of rising. I believe he gave it;
His Chief so late and sole delight.

V. 247. *Unwary and too desirous, as before.*] What

- And to our Seed (O hapless Seed) deriv'd.
 To whom thus Eve, recovering heart, reply'd:
 Adam, by sad experiment I know
 How little weight my words with Thee can find,
 Found so erroneous; thence by just event
 270 Found so unfortunate: nevertheless
 Restor'd by Thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy Love, the sole contentment of my heart
 Living or dying; from Thee I will not hide
 275 What thoughts in my unquiet breast are ris'n,
 Tending to some Relief of our extremes,
 Or End though sharp and sad yet tolerable;
 As in *our evils*, and of easier choice.
 If care of our descent perplex us most;
 280 Which must be born to certain woe, devour'd
 By Death at last: and miserable it is
 To be to others cause of misery,
 Our own begott'n; and of our loins to bring
 Into this cursed World a woful Race,
 285 That after wretched Life must be at last
 Food for so foul a Monster: in thy pow'r
 It lies, yet ere Conception, to prevent
 The Race unblest'd, to Being yet unbegot.
 Childless thou art, childless remain. So Death
 290 Shall be deceiv'd his glut, and with Us two
 Be forc'd to satisfy his rav'nous Maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From Love's due Rites, Nuptial embraces sweet;
 295 And with desire to languish without hope,

Before

What was she *desirous* of before? rather *Fool-hardy*, that would go alone, though warn'd of the Danger. I suspect he gave it,
Unwary and too ADVENTROUS, as before
So now, ON what thou know'st not.

V. 268. *How little weight my words.*] Rather, *My ADVICE.*

V. 278. *As in our Evils, and of easier choice.*] This may be defended; but yet the Author gave it, *As in TWO evils ONE of easier choice.*

Before the present object languishing
 With like desire; which would be misery
 And torment less than none of what we dread:
 Then both our Selves and Seed at once to free
 1000 From what we fear for Both, let us make short:
 Let us seek Death, or *He*, not found, supply
 With our own hands his office on our selves.
 Why stand we longer shivering under fears,
 That shew no end but Death? and have the pow'r
 1005 Of many ways to die; the shortest choosing,
 Destruction with destruction to destroy.
 She ended here; or vehement despair
 Broke off the rest: so much of Death her thoughts
 Had entertain'd, as dy'd her Cheeks with pale.
 1010 But *Adam* with such counsel nothing sway'd,
 To better hopes his more attentive mind
 Labouring had rais'd; and thus to *Eve* reply'd:
Eve, thy contempt of Life and Pleasure seems
 To argue in thee something more sublime
 1015 And excellent, than what thy mind contemns:
 But Self-destruction, therefore sought, refutes
 That excellence thought in thee, and implies
 Not thy contempt, but anguish and regret
 For loss of Life and Pleasure over-lov'd.
 1020 Or if thou covet Death, as utmost end
 Of misery, so thinking to evade
 The penalty pronounc'd; doubt not but God
 Hath wiselier arm'd his vengeful ire, than so
 To be forestall'd: much more I fear lest Death
 1025 So snatch'd will not exempt us from the pain
 We are by doom to pay: rather such acts
 Of contumacy will provoke the High'st
 To make Death in us live. Then let us seek

Some

V. 1015. Than what thy mind contemns.] Really it was not Contempt of Life and Pleasure,
 Her SPEECH contemns, for the Sequel hints, that but Regret for the Loss of them.
 V. 1023.

Some safer resolution; which methinks
 1030 I have in view, calling to mind with heed
 Part of our sentence, That thy Seed shall bruise
 The Serpent's head. Piteous amends, unless
 Be meant, whom I conjecture, our grand Foe
Satan; who in the Serpent hath contriv'd
 1035 Against us this deceit: to crush his head
 Would be revenge indeed; which will be lost
 By Death brought on our selves, or childless days
 Resolv'd as thou proposest: so our Foe
 Shall scape his punishment ordain'd; and We
 1040 Instead shall double ours upon our heads.
 No more be mention'd then of violence
 Against our selves, and wilful barrenness;
 That cuts us off from hope, and favours only
 Rancour and pride, impatience and despite,
 1045 Reluctance against God and his just yoke
 Laid on our necks. Remember, with what mild
 And gracious temper He both heard and judg'd
 Without wrath or reviling. We expected
 Immediate dissolution, which we thought
 1050 Was meant by Death that day: when lo, to Thee
 Pains only in Child-bearing were foretold,
 And Bringing forth; soon recompens'd with Joy,
 Fruit of thy womb: On Me the Curse aslope
 Glanc'd on the Ground: with Labour I must earn
 1055 My bread. What harm? Idleness had been worse;
 My labour will sustain me: and lest Cold
 Or Heat should injure us, his timely care
 Hath unbesought provided; and his hands
 Cloth'd us unworthy, pitying while he judg'd.
 1060 How much more, if we pray him, will his ear
 Be open, and his heart to pity incline?

And

V. 1023. Has wiselier arm'd.] It needs no
 Proof that the Author gave it.

Has wiselier ARM'D.

- And teach us further, by what means to shun
Th' inclement Seasons, Rain, Ice, Hail and Snow;
Which now the Sky with various face begins
1065 To shew us in this mountain; while the Winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading Trees. Which bids us seek
Some better shroud, some *better* warmth to cherish *greater*
Our Limbs benum'd; ere this diurnal Star
1070 Leave cold the Night: how we his gather'd beams
Reflected may with matter sere foment,
Or by collision of two bodies grind
The Air attrite to Fire: as late the Clouds
Jostling or push'd with winds rude in their shock
1075 Tine the slant Lightning; whose thwart flame driv'n down
Kindles the gummy bark of Fir and Pine;
And sends a comfortable heat from far,
Which might supply the Sun. Such Fire to use,
And what may else be remedy or cure
1080 To evils which our own mis-deeds have wrought,
He will instruct us, praying and of Grace
Beseeching him: so as we need not fear
To pass commodiously this life, sustain'd
By Him with many comforts; till we end
1085 In Dust, our final rest and native home.
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent: and there confess
Humbly our faults, and pardon beg, with tears
1090 Wat'ring the ground; and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation *meek.*

meek.
Un-

V. 1068. *Some better warmth.* They did not
want better Quality of Warmth, but more Quan-
sity. He gave it,
Some better shroud, some GREATER warmth.

V. 1092. *And humiliation meek.* I believe he
gave it,
And humiliation MEET.
And so in the last Verse. But note, that the last
seven

- Undoubtedly He will relent and turn
From his displeasure; in whose look serene,
1095 When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?
So spake our Father penitent; nor Eve
Felt less remorse: They forthwith to the place
Repairing, where he judg'd them, prostrate fell
1100 Before him reverent; and both confess'd
Humbly their faules, and pardon beg'd, with tears
Wat'ring the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation *meek.*

seven Verses, being a Repetition of the former. Assurance in the Poet, that what was once well
Mood and Tenor only of the Verbs chang'd, is said will bear repeating; and has the true Air
an Imitation of Homer and Virgil; and shews an both of Simplicity and Grandeur.

PARADISE LOST.

BOOK XI.

THUS they in lowliest plight repentant stood kneeling
Praying; for from the Mercy-seat above
Prevenient Grace descending had remov'd
The Stony from their hearts, and made new Flesh
Regenerate grow instead: that Sighs now breath'd
Unutterable, which the Spirit of Pray'r
Inspir'd, and wing'd for Heav'n with speedier flight
Than loudest Oratory. [Yet their port
Not of mean suitors, nor important less
Seem'd their petition, than when th' ancient Pair
In Fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The Race of mankind drown'd, before the shrine
Of Themis flood devout.] To Heav'n their Pray'rs
Flew up, nor mis'd the way, by envious winds
Blown vagabond or frustrate: in they pass'd
Dimensionless through heav'nly doors; then clad
With Incense, where the golden Altar fum'd,
By their great Intercessor came in sight

Before

V. 1. In lowliest plight repentant stood.] The Author intended it, Repentant kneeling. For so he has it, XI. 150, Kneel'd and before Him humbled all my Heart. And X. 1099, They prostrate fell before him.

V. 3. Yet their port Not of mean suitors, &c.] I cannot but restore these six Lines to the Editor, as his proper Goods, with his own Mark upon them. If any one will vindicate them to Milton; they'll first please to consider, whether

they are worth challenging, and not mere Rubbish and Rags. He, I believe, gave it thus:

Than loudest Oratory. To Heav'n their Pray'rs
Flew up, nor mis'd the way.

But the Editor, who had a great Talent at Mythology and Geography, could not abstain from the pat Comparison of Deucalion and Pyrrha to our Adam and Eve. Let's see how he works it up; for there's the true Characteristic between Him and the Author. Yet, he says, their port not of mean suitors. Why Yet? as if something had

PARADISE LOST XI.

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Before the Father's Throne. Them the glad Son
Presenting, thus to intercede began:
See, Father, what First fruits on Earth are sprung
From thy implanted Grace in Man; these Sighs
And Pray'rs, which in this golden Censer mix'd
With Incense, I thy Priest before thee bring:
Fruits of more pleasing savour from thy Seed
Sown with contrition in his heart, than those
Which His own hand manuring all the Trees
Of Paradise could have produc'd, ere fall'n
From innocence. Now therefore bend thine ear
To supplication: hear his sighs though mute,
Unskilful with what words to pray: let Me
Interpret for him; Me his Advocate
And Propitiation: all his works on Me
Good or not good ingraft: my Merit those
Shall perfect, and for these my Death shall pay.
Accept me, and in Me from Thee receive
The smell of peace tow'rd mankind: let him live
Before Thee reconcil'd; at least his days
Number'd, though sad: till Death his doom (which I
To mitigate thus plead, not to reverse)
To better Life shall yield him; where with Me
All my Redeem'd may dwell in joy and bliss,
Made one with Me, as I with Thee am one.
To whom the Father, without cloud, serene:
All thy Request for Man, accepted Son,

Obtain:

had preceded, that was diminishing of them. If their Prayers and Sighs were so swift wing'd for Heav'n; 'twas consequent to say, For their Port. Well, but they were no meaner Suitors, Than when th' ancient Pair

In Fables old, less ancient yet than these. It was very instructive to tell us, that the Flood was not as ancient and early as the Creation. But was the Man bewitch'd, with his Old Fables, but not so old as these? Is Adam and Eve's History an old Fable too, by this Editor's own Insinuation? It may be said in his Behalf, That he

meant the Pair was less ancient, not the Fables. But that cannot be pleaded for him: for then he must have said, When th' ancient Pair

In Fables old, less ancient yet than this.

V. 17. They pass'd Dimensionless through heav'nly doors.] It was needless to say Dimensionless, unless he design'd to hint, that they could pass through any solid Body. Rather therefore, Dimensionless through solid doors.

V. 51.

- Obtain: all thy Request was my Decree:
 But longer in that Paradise to dwell
 The Law I gave to Nature him forbids.
 50 Those pure immortal Elements that know
 No gross no unharmonious Mixture foul;
 Eject him tainted now; and purge him off,
 As a distemper gross, to Air as gross;
 And mortal Food, as may dispose him best
 55 For dissolution; wrought by Sin, that first
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair Gifts
 Created him endow'd, with Happiness
 And Immortality: that fondly lost,
 60 This other serv'd but to eternize Woe;
 Till I provided Death: so Death becomes
 His final Remedy; and after Life
 Try'd in sharp tribulation, and refin'd
 By Faith and faithful Works to second Life
 65 Wak'd in the renovation of the Just,
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to Synod all the Bless'd
 Thro' Heav'n's wide bounds: from them I will not hide
 My Judgments; how with mankind I procede,
 70 As how with peccant Angels late they saw;
 And in their state, tho' firm, stood more confirm'd.
 He ended; and the Son gave signal high
 To the bright Minister that watch'd: He blew
 His Trumpet, heard in *Oreb* since perhaps
 75 When God descended; and perhaps once more

To

V. 51. *No gross, no unharmonious.* The Author gave it,
No Dross, no unharmonious Mixture foul.
Gross comes again within two Lines.

V. 52. *And took their Seats.* If the Poet gave it thus, he had forgot himself, for he never makes the Angels to sit round the Throne of God. He

must have design'd it,
And took their STAND.

So on the like Occasion, V. 595,

*Thus when in Orbs
 Of Circuit inexpressible they stood,
 And XI, 221, The Princely Hierarchy
 In their bright Stand there left his Pow'r*

X. 21

- To sound at general Doom. Th' Angelic blast
 Fill'd all the regions: from their blissful bow'rs
 Of *Amarantin* shade, fountain or spring
 By the waters of Life, where-e'er they sat
 30 In Fellowships of joy, the Sons of Light
 Hasted, resorting to the summons high;
 And took their seats: till from his Throne supreme
 Th' Almighty thus pronounc'd his Sovrain Will:
 O Sons, like one of Us Man is become
 35 To know both Good and Evil, since his taste
 Of that defended fruit: but let him boast
 His knowledge of Good lost, and Evil got:
 Happier, had it suffic'd him to have known
 Good by it self, and Evil not at all.
 40 He sorrows now, repents, and prays contrite,
 My Motions in him: * *longer than they move,*
 His heart I know how variable and vain
 Self-left. Left therefore his now bolder hand
 Reach also of the Tree of Life, and eat,
 45 And live for ever, dream at least to live
 For ever; to remove him I decree
 And send him from the Garden forth to till
 The Ground whence he was taken, fitter soil.
Michael, this my behest have thou in charge;
 100 Take to thee from among the Cherubim
 Thy choice of flaming warriors; lest the Fiend
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise.

* should they cease to

Haste

V. 91. *Longer than they move.* The Thought is right, but the Expression is vicious. His Heart is variable, longer than my Motions move him. No Sense at all in it. He must intend it thus,

My Motions in him: SHOULD THEY CEASE TO move.
His Heart I know how variable and vain.

V. 102. *Or in behalf of Man, or to invade Vacant Possession.* A very strange Change! that Satan should raise some Trouble in behalf of Man. Whence came this new Good-will to him from the Arch-Enemy? Beelzebub was not so benevolent II, 365, where he threatens *With Hell fire,*
To wait his whole Creations, or possess

Haste thee, and from the Paradise of Gods
 105 Without remorse drive out the sinful Pair,
 From hallow'd ground th' unholy: and denounce
 To Them and to their Progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad Sentence rigorously urg'd,
 110 For I behold them soften'd and with tears
 Bewailing their excess, all Terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate: reveal
 To Adam what shall come in future days,
 115 As I shall Thee enlighten: intermix
 My Cov'nant in the woman's Seed renew'd.
 So send them forth, tho' sorrowing, yet in peace:
 And on the East-side of the Garden place,
 Where entrance up from Eden easiest climbs,
 120 Cherubic watch; and of a Sword the flame
 Wide-waving, all approach far off to fright,
 And guard all passage to the Tree of Life:
 Lest Paradise a receptacle prove
 To Spirits foul; and all my Trees their prey,
 With whose stol'n Fruit Man once more to delude.
 126 He ceas'd; and th' Archangelic Pow'r prepar'd
 For swift descent: with Him the Cohort bright
 Of watchful Cherubim; four faces each
 Had, [like a double Janus,] all their shape
 130 Spangled with eyes [more numerous than those

All as our own, and drive, as we were driv'n,
 The puny Habitants.
 He should rather have given it here, in the like
 Thought; *Lest the Fiend.*
 Or TO DEPRAVE AND WAST, or TO REGAIN
 Vacant possession.
 Or with this,
 Or IN DESPITE TO US, or to regain.
 For so II. 382.

To confound the Race
 Of Mankind in one Root; and Earth with Hell
 To mingle and involve, done all to spite
 The great Creator.

V. 111. Bewailing their excess.] Excess must be
 explain'd by the Inabstinence of Eve, v. 476. but
 it is too soft a Word here for Adam's Transgres-
 sion. I believe he gave it,
 Bewailing their OFFENSE. As X. 171.
 Concern'd not Man, nor alter'd his offense.

V. 129. Four faces each Had like a double Ja-
 nus.] Our Author, as not improbable, gave this
 Passage thus;
 Of watchful Cherubim: four-fac'd were each,
 And all their shape spangled with Eyes. Mean while
 Leucothea wak'd,

of

But

Of Argus, and more wakeful than to drowse;
 Charm'd with Arcadian pipe the pastoral reed
 Of Hermes, or his opiate rod.] Mean while
 To resalute the world with sacred Light
 135 Leucothea wak'd, and with fresh dews imbalmd
 The Earth: when Adam and first Matron Eve
 Had ended now their Oraisons; and found
 Strength added from above, new Hope to spring
 Out of Despair; Joy but with Fear yet link'd:
 140 Which thus to Eve his welcome words renew'd:
 Eve, easily may Faith admit, that all
 The good which we enjoy, from Heav'n descends.
 But that from Us ought should ascend to Heav'n
 So prevalent, as to concern the mind
 145 Of God high-blest'd, or to incline his will,
 Hard to belief may seem: yet This will Pray'r,
 Or one short Sigh of human breath, up-born
 Ev'n to the seat of God. For since I sought
 By Pray'r th' offended Deity to appease,
 150 Kneel'd and before him humbled all my heart;
 Methought I saw him placable and mild,
 Bending his ear: persuasion in me grew
 That I was heard with favour: peace return'd
 Home to my breast; and to my memory
 155 His promise, that thy Seed shall bruise our Foe,
 Which then not minded in dismay, yet now
 Assures me that the bitterness of Death

But our Editor had such an Itching to mix Fable
 with the most serious Matter, that he could not
 but insert Janus's Faces, and Argus's Eyes, and
 Mercury's Pipe. A great Character indeed of the
 Cherubim; that they were more wakeful than a
 Country Cow-herd Argus. And note the fine Ex-
 pression, *More wakeful than to drowse*: more vo-
 cal than to be mute, more white than to be
 black.

V. 141. Eve, easily may Faith admit.] Here's
 no Place for Faith here, in the Nominative

Cafe: the Meaning is no more than this. *It*
is easy to be believ'd; as anon in the Opposition,
Hard to belief may seem. The Author therefore
 gave it,
 Eve, easily' it may Faith admit.

V. 156. Which then not minded in dismay.] Not
 quite unminded then, but less minded than now.
 For X. 1030, Adam minded it,
 Calling to mind with heed

Part of our Sentence, That thy seed shall bruise
 The Serpent's head.
 Z z V. 153.

- Is past, and we shall live. Whence Hail to Thee,
Eve rightly call'd, Mother of all Mankind,
 160 Mother of all things living; since by Thee
 Man is to live, and all things live for Man.
 To whom thus *Eve* with sad demeanour meek;
 Ill worthy I such title should belong
 To Me transgressor; who for Thee ordain'd
 165 A Help, became thy Snare: to Me reproch
 Rather belongs, distrust and all dispraise.
 But infinite in pardon was my Judge,
 That I who first brought Death on all, am grac'd
 The source of Life: next favourable Thou,
 170 Who highly thus to' entitle me vouchsaf'st,
 Far other name deserving. But the Field
 To labour calls us now with sweat impos'd,
 Though after sleepless Night: for see the Morn,
 All unconcern'd with our unrest, begins
 175 Her rosy progress smiling. Let us forth,
 I never from thy side henceforth to stray,
 Where-e'er our days-work lies, though now enjoin'd
 Laborious, till day droop. While here we dwell,
 What can be toilsom in these pleasant walks?
 180 Here let us live, though in fall'n state, content.
 So spoke, so wish'd much-humbled *Eve*: but Fate
 Subscrib'd not. Nature first gave Signs, impress'd
 On Bird, Beast, Air. Air suddenly eclips'd *obscur'd*
 After short blush of Morn: nigh in *her* sight *their*
 185 The Bird of *Jove*, stoop'd from his airy tour,
 Two Birds of gayest plume before him drove:
 Down from a Hill the Beast that reigns in Woods,
 First Hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, Hart and Hind:

Direct

V. 183. *Air suddenly eclips'd.* *Air eclips'd* is a
 Phrase unwarrantable. Rather,
Air suddenly obscur'd.

V. 184. *Nigh in her sight.* Not in *Eve's* only,
 but in the Sight of Both. He gave it,
Nigh in THEIR sight.
 V. 212.

- 190 Direct to th' Eastern Gate was bent their flight.
Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to *Eve* thus spake:
 O *Eve*, some further change awaits us nigh,
 Which Heav'n by these mute signs in Nature shews
 195 Forerunners of his purpose; or to warn
 Us haply too secure of our discharge
 From penalty; because from death releas'd
 Some days. How long, and what till then our life,
 Who knows? or more than this, that we are Dust,
 200 And thither must return and be no more.
 Why else this double object in our sight,
 Of flight pursu'd in th' Air and o'er the Ground,
 One way the self-same hour? why in the East
 Darkness ere Day's mid-course? and Morning light
 205 More orient in yon Western cloud, that draws
 O'er the blue Firmament a radiant White:
 And slow descends, with something heav'nly fraught.
 He err'd not: for by This the heav'nly Bands
 Down from a Sky of Jasper lighted now
 210 In Paradise, and on a Hill made halt;
 A glorious Apparition, had not doubt
 And carnal fear that day dim'd *Adam's* eye: *film*
 Not that more glorious, when the Angels met
Jacob in *Mahanaim*, where he saw
 215 The field pavilion'd with his Guardians bright:
 Nor that which on the flaming mount appear'd
 In *Dothan*, cover'd with a Camp of Fire,
 Against the *Syrian* King; who to surprise
 One Man, assassin-like, had levied War,
 200 War unproclam'd. The Princely Hierarch
 In their bright stand there left his Pow'rs, to seize
 Possession

V. 212. *Had not doubt And carnal fear.* What's
 carnal fear here? The Author gave it,
And carnal FEAR that day dim'd Adam's eye.

As XI. 411.

Michael from Adam's eyes the film remov'd.

Z z 2

V. 262.

Possession of the Garden: He alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 225 While the great Visitant approach'd, thus spake:
 Eve, now expect great tidings, which perhaps
 Of Us will soon determin, or impose
 New Laws to be observ'd: for I descry
 From yonder blazing Cloud, that veils the Hill,
 230 One of the heav'nly Host; and by his gate
 None of the meanest: some great Potentate
 Or of the Thrones above; such Majesty
 Invests him coming: yet not terrible,
 That I should fear; nor socially mild,
 235 As Raphael, that I should as much confide:
 But solemn and sublime; whom not t' offend.
 With reverence I must meet, and Thou retire:
 He ended; and th' Archangel soon drew nigh:
 Not in his shape Celestial, but as Man
 240 Clad to meet Man: Over his lucid arms
 A military Vest of purple flow'd
 Livelier than Melibæan; or the grain
 Of Sarra worn by Kings and Heroes old
 In time of truce: Iris had dip'd the wooff.
 245 His starry Helm unbuckled shew'd him prime
 In Manhood, where Youth ended: by his side
 As in a glist'ring Zodiac hung the Sword,
 Satan's dire dread, and in his hand the Spear.
 Adam bow'd low: He Kingly from his State
 250 Inclind not; but his coming thus declar'd:
 Adam, Heav'n's high behest no Preface needs:
 Sufficient that thy Pray'rs are heard; and Death,

Then

V. 233. *Yet not terrible.* He gave it, which continues the Course of the Sentence, *Yet not terrible.*
 V. 265. *That all his senses bound.* Less ambiguous here, to say, which.
 V. 276. *With tender hand.* Very likely to have been so: but yet the Author gave it, *Which I bred up with TENDING hand*
 V. 278. *Or rank Your Tribes.* I believe He gave, what has more Pathos in it, *Who now shall rear you to the Sun? who rank.*
 V. 283. *To this obscure.* A very bad Ambiguity: to remedy it, invert the Words, *Obscure to This and wild;* in comparison of This.
 V. 284.

Then due by sentence when thou didst transgress,
 Defeated of his seizure many days,
 255 Giv'n thee of Grace, wherein thou may'st repent,
 And one bad Act with many Deeds well done,
 May'st cover: well may then thy Lord appeas'd
 Redeem thee quite from Death's rapacious claim:
 But longer in this Paradise to dwell
 260 Permits not. To remove thee I am come,
 And send thee from the Garden forth, to till
 The Ground whence thou wast taken, fitter Soil.
 He added not: for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 265 That all his senses bound. Eve, who unseen
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire:
 O unexpected stroke, worse than of Death!
 Must I thus leave Thee, Paradise? thus leave
 270 Thee, Native Soil? these happy Walks and Shades,
 Fit haunt of Gods? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be Mortal to us both. O Flours,
 That never will in other Climate grow,
 275 My early visitation and my last
 At Ev'n; which I bred up with tender hand
 From the first op'ning bud, and gave ye Names
 Who now shall rear you to the Sun? or rank
 Your Tribes, and water from th' ambrosial Fount?
 280 Thee lastly, nuptial Bowr, by Me adorn'd
 With what to sight or smell was sweet; from Thee
 How shall I part? and whither wander down
 Into a lower World, to this obscure

And

V. 278. *Or rank Your Tribes.* I believe He gave, what has more Pathos in it, *Who now shall rear you to the Sun? who rank.*
 V. 283. *To this obscure.* A very bad Ambiguity: to remedy it, invert the Words, *Obscure to This and wild;* in comparison of This.
 V. 284.

- And wild? how shall we breath in *other Air* *Air less pure?*
 285 *Less pure*, accustom'd to immortal Fruits? *What eat,*
 Whom thus the Angel interrupted mild:
 Lament not, *Eve*; but patiently resign
 What justly thou hast lost: nor set thy heart,
 Thus over-fond, on that which is not Thine.
 290 Thy going is not lonely; with Thee goes
 Thy Husband: Him to follow thou art bound:
 Where He abides, think there thy native soil.
Adam by this from the cold sudden damp
 Recov'ring, and his scatter'd spirits return'd,
 295 To *Michael* thus his humble words address'd:
 Celestial, whether among the Thrones, or nam'd
 Of them the High'st; for such of shape *may seem* *may'st*
 Prince above Princes: gently hast thou told
 Thy Message, which might else in telling wound, *found,*
 300 And in performing end us. What besides
 Of sorrow and dejection and despair
 Our Frailty can sustain, thy tidings bring;
 Departure from this happy place, our sweet
 Recess, and only consolation left
 305 Familiar to our eyes: all places else
 Inhospitable appear and desolate,
 Nor knowing Us, nor known. And if by pray'r
 Incessant I could hope to change the will
 Of Him who all things can; I would not cease
 310 To weary him with my assiduous cries:
 But Pray'r against his absolute Decree

No

V. 284. *How shall we breath in other Air*
Less pure, accustom'd to immortal Fruits? What
 do the *Fruits*, now to be parted with, signify to
 her *Breathing* in other Air? There was to be a
 change of Diet too, as well as of Air; and then
 the *Fruits* are pertinently mention'd. Some Words
 were drop'd out of the Author's Copy, and sup-
 plied to the best of the Editor's Skill. I persuade
 my self, I have truly restor'd them thus:
How shall we breath in Air less pure?

WHAT EAT, *accustom'd to immortal Fruits?*

V. 297. *For such of shape may seem.* The Con-
 text requires, MAY'ST seem.

V. 299. *Which might else in telling wound.*
Wound is too little for the Poet's Notion, and is
 but Metaphorical. He gave it,
 In telling stound,
 And in performing end us.

A

- No more avails, than Breath against the wind,
 Blown stifling back on Him that breaths it forth.
 Therefore to His great bidding I submit.
 315 This most afflicts me; that departing hence,
 As from his Face I shall be hid, depriv'd
 His blessed Count'nance: Here I could frequent
 With worship place by place where He vouchsaf'd
 Presence Divine; and to my Sons relate,
 320 On this Mount He appear'd; under this Tree
 Stood visible; among these Pines his voice
 I heard; here with him at this Fountain talk'd.
 So many grateful Altars I would rear
 Of grassy Turfe, and pile up ev'ry Stone
 325 Of lustre from the *brook* in memory, *brooks*
 Or monument to ages; and thereon
 Offer sweet smelling gums and fruits and flours.
 In yonder nether World where shall I seek
 His bright appearances, or foot-steps trace?
 330 For though I fled him angry; yet recall'd
 To life prolong'd and promis'd Race, I now
 Gladly behold though but his utmost skirts
 Of Glory, and far off his steps adore.
 To whom thus *Michael* with regard benign:
 335 *Adam*, thou know'st Heav'n His, and all the Earth,
 Not this Rock only: His Omnipresence fills
 Land, Sea, and Air; and every kind that lives, *Creature*
 Fomented by his virtual pow'r, and warm'd.
 All th' Earth he gave thee to possess and rule,

No

A *Stound*, a *Deliquium animae*, is the next Step to
Ending, a temporal Insensibility next to a perpe-
 tual. So v. 108. *Tet lest thy faint*
At the sad sentence.

V. 326. *Or monument to ages.* I believe He
 gave it. *From the brooks in memory.*
 A monument.

What's the difference of Memorial and Monument;
 that or must separate them?

V. 333. *And far off his steps adore.* From Sta-
 tius; Et longè vestigia semper adora.

V. 337. *And every kind that lives.* The Con-
 struction is, His Omnipresence fills every living kind.
 Which, if true, was not the Author's Intention.
 He design'd it, *And every CREATURE lives.*

Fomented, &c.

V. 344.

340 No despicable gift: surmise not then
His presence to these narrow bounds confin'd
Of Paradise or Eden: This had been
Perhaps thy Capital Seat; from whence had spread
All Generations, and had *thither* come *hither*
345 From all the ends of th' Earth to celebrate
And reverence Thee their great Progenitor.
But this pre-eminence thou' hast lost, brought down
To dwell on even ground now with thy Sons.
Yet doubt not but in Valley and in Plain
350 God is as Here; and will be found alike
Present, and of his presence many a sign
Still following thee; still compassing thee round
With goodness and paternal love his Face
Express, and of his steps the track Divine.
355 Which that thou may'st believe, and be confirm'd
Ere thou from hence depart; know I am sent
To shew thee what shall come in future days
To Thee and to thy Off-spring: good with bad
Expect to hear; supernal Grace contending
360 With Sinfulness of men: thereby to learn
True patience, and to temper joy with fear
And pious sorrow; equally inur'd
By moderation either state to bear
Prosperous or adverse: so shalt thou lead

Safest

V. 344. *And had thither come.*] This Discourse was in Paradise: therefore the Author gave it, *And had HITHER come.*

V. 366. *Thy mortal passage when it comes.*] The *Mortal Passage* is the whole Duration of Life: but *When it comes* implies the Close of that Duration. He design'd it,

V. 373. *To the Evil turn.*] This is ambiguous, it looks at first reading like *Ill turn*. But the Author gave it *Evil*, in one Syllable, as frequently, *To the Evil I turn.*

V. 387. *From the destin'd Walls Of Cambalu.*]

Our Author, to shew the vast Highth of this Hill, had told us in three Lines.

*His Eye might there command, wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire: but to nobler sights
Michael from Adam's eyes the Film remov'd.*

How closely and naturally do these Verses adhere together. *Milton* says, *Adam* from that Prospect might see the Ground, whereon every famous City afterwards stood. Our Editor from that short Hint builds the Cities immediately, and gives us a long Catalogue of all the Empires of the World. He begins with *Asia*: there he has *Tartary*, *China*, *Mogul*, *Persia*, *Muscovy*, and *Turkey*. Very useful, if he was explaining to a young Boy a Sheet-Map of the World. Thence he proceeds

to

365 Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend *final*
This Hill: let *Eve* (for I have drench'd her eyes)
Here sleep below, while Thou to foresight wak'st:
As once thou slep'st, whilst She to life was form'd.
370 To whom thus *Adam* gratefully reply'd:
Ascend; I follow Thee, safe Guide, the path
Thou lead'st me; and to the hand of Heav'n submit,
However chaf'ning; to the Evil turn *I turn*
My obvious breast; arming to overcome
375 By suff'ring; and earn rest from labour won,
If so I may attain. So both ascend
In the Visions of God: It was a Hill,
Of Paradise the Highest, from whose top
The Hemisphere of Earth in clearest ken
380 Stretch'd out to th' amplest reach of prospect lay.
Not high'r that Hill nor wider looking round,
Whereon for different cause the Tempter set
Our second *Adam* in the Wilderness,
To shew him all Earth's Kingdoms and their glory.
385 His Eye might there command, wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire [from the destin'd Walls
Of Cambalu, seat of Cathaian Can
And Samarchand by Oxus, Temir's Throne,

to all *Africa*; where he bids his Boy observe, that *Sesala* is suppos'd to be *Solomon's Opbir*. Thence he leads him to *Europe*; which he compendiously surveys under the Name of *Roman Empire*. He had a great mind to shew the Boy *America* too: but how could he possibly do it? *America* was *Antipodes* to *Adam's Hill*, and hid under the whole Globe of the Earth. Yet he has a quaint Expedient for That. *Adam*, says he, perhaps saw *America* in Spirit. An admirable Invention: but if he could see That *In Spirit*, he might have seen all the rest so. And then what need of *Michael's* Physic, *Eyebright* and *Rue* to clear his corporal Eyesight? But he makes *Adam* see there, not the Ground only, where Cities were destin'd to stand;

but the very Cities themselves, *Mexico* and *Cusco*, thousands of Years before they were built. Who can deny, but this was very spiritual Seeing? And then by the Bye, he teaches his Boy some pretty Lessons; That *Mexico* was rich, but *Cusco* richer; and what the *Americans* call by another Name, *Geryon's Sons* (mark That, Child) the *Spaniards* call *El Dorado*. If *Milton* would have spent six Lines in painting that Prospect; he would have contented himself with Continents, Seas, Islands, *Terraeque tractusque maris*; which must needs be a surprising Sight to *Adam*, who could have no notion of them before. But our Editor would not lose the good occasion to shew his Geographic Skill, that he had perus'd a Sixpenny Map.

A a a

V. 466.

390 To Paquin of Sinean Kings, and thence
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Czar
 395 In Molco, or the Sultan in Byzance,
 Turchestan born; nor could his eye not ken
 Th' Empire of Negus to his utmost Port
 Ercoco, and the less Maritim Kings
 Mombaza, and Quiloa, and Melind,
 400 And Sofala thought Ophir, to the Realm
 Of Congo, and Angola farthest South;
 Or thence from Niger Flood to Atlas Mount
 The Kingdoms of Almanfor, Fez, and Sus,
 Morocco and Algiers, and Tremisen;
 405 On Europe thence, and where Rome was to sway
 The World: in Spirit perhaps he also saw
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoild
 410 Guiana, whose great City Geryon's Sons
 Call El Dorado:] but to nobler sights
 Michael from Adam's eyes the Film remov'd,
 Which That false Fruit, that promis'd clearer sight,
 Had bred: then purg'd with Euphrasy and Rue
 415 The visual Nerve, for He had much to see;
 And from the Well of Life three drops instill'd.
 So deep the pow'r of these Ingredients pierc'd,
 Even to the inmost seat of mental sight;
 That Adam, now enforc'd to close his eyes,
 420 Sunk down; and all his Spirits became intranc'd:
 But Him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd:
 Adam, now ope thine eyes: and first behold
 Th' effects which thy original crime hath wrought

425 In some to spring from Thee, who never touch'd
 Th' excepted Tree, nor with the Snake conspir'd,
 Nor sin'd thy sin; yet from that Sin derive
 Corruption to bring forth more violent deeds.
 His eyes He open'd, and beheld a field;
 430 Part arable and tilth, whereon were Sheaves
 New reap'd; the other part sheep-walks and folds:
 I' th' midst an Altar, as the Land-mark, stood
 Rustic of grassy swerð. Thither anon
 A sweaty Reaper from his Tillage brought
 435 First Fruits, the green Ear, and the yellow Sheaf,
 Uncull'd, as came to hand: a Shepherd next
 More meek came with the Firstlings of his Flock
 Choicest and best: then sacrificing, laid
 The Inwards and their Fat with Incense strow'd
 440 On the cleft Wood; and all due Rites perform'd.
 His Off'ring soon propitious Fire from Heav'n
 Consum'd with nimble glance, and grateful steam:
 The Other's not; for His was not sincere.
 Whereat he inly rag'd; and, as they talk'd,
 445 Smote him into the Midriff with a Stone
 That beat out life. He fell, and deadly pale
 Groan'd out his Soul with gushing blood effus'd.
 Much at the sight was Adam in his heart
 Dismay'd; and thus in haste to th' Angel cry'd:
 450 O Teacher, some great mischief hath befall'n
 To that meek man, who well had sacrific'd:
 Is Piety thus and pure Devotion paid?
 To' whom Michael thus, He also mov'd, reply'd:
 These two are Brethren, Adam; and to come
 455 Out of thy loins. Th' unjust the just hath slain;
 For envy that his Brother's Offering found
 From Heav'n acceptance: but the bloody Fact
 Will be aveng'd; and th' other's faith approv'd
 Lose no reward: though here thou see him die,
 A a a 2 Rolling

460 Rolling in dust and gore. To which our Sire:
 Alas, both for the deed and for the cause!
 But have I now seen Death? Is this the way
 I must return to native dust? O sight
 Of terror, foul and ugly to behold!
 465 Horrid to think! how horrible to feel?
 To whom thus Michael: Death thou hast seen *thou now*
 In his first shape on Man; but many shapes
 Of Death, and many are the ways that lead
 To his grim Cave, all dismal: yet to Sense
 470 More terrible at th' entrance than within.
 Some, as thou saw'st, by violent stroke shall die,
 By Fire, Flood, Famine: by Intemperance more
 In Meats and Drinks; which on the Earth shall bring
 Diseases dire, of which a monstrous crew
 475 Before thee shall appear: that Thou mayst know
 What misery th' Inabstinence of Eve
 Shall bring on Men. Immediately a place
 Before his eyes appear'd, sad, noisom, dark;
 A Lazar-house it seem'd, wherein were laid
 480 Numbers of all diseas'd; all maladies
 Of gastly Spasm, or racking Torture, qualms
 Of heart-sick Agony, all Fevrous kinds,
 Convulsions, Epilepsies, fierce Catarrhs,
 Intestine Stone and Ulcer, Colic pangs,
 485 [Dæmoniack Phrensy, moping Melancholy,
 And Moon-struck Madness, pining Atrophy,
 Marasmus, and wide-wasting Pestilence,]

Dropsies,

V. 466. *Death thou hast seen.*] Our Author always gives Michael, Raphael, &c. in two Syllables. Therefore here he gave it.
To whom thus Michael: Death thou now hast seen.

V. 485. *Dæmoniack Phrensy.*] These three Verses are not in the first, but were added in the second Edition. Milton made but two Additions, both proper and genuine; three Verses in the Be-

ginning of the VIII. Book, when he divided one Book into two; and five in the Beginning of the XII, when he divided another Book into two: The first Edition comprised all in ten Books. There are four Alterations crept into the Context of the I. V. and XI. Books, all wrong and spurious; of which these three Lines are a Part. Michael was to shew Adam the *Many shapes of Death*: Milton had nam'd eleven Sorts; enow for a Poem, if not too many. But the Editor peep'd into

Dropsies, and Asthma's, and joint-racking Rheums.
 Dire was the tossing, deep the groans; Despair
 490 Tended the sick, busiest from couch to couch:
 And over them triumphant Death his Dart
 Shook; but delay'd to strike, though oft invoc'd
 With vows, as their chief Good, and final Hope.
 Sight so deform what Heart of rock could long *Such woful Sight*
 495 Dry-ey'd behold? Adam could not; but wept, *Unmov'd*
 Though not of Woman born: Compassion quell'd
 His best of Man, and gave him up to tears
 A space; till firmer thoughts restrain'd excess:
 And scarce recover'ing words his plaint renew'd: *When He*
 500 O miserable Mankind, to what fall
 Degraded, to what wretched state reserv'd!
 Better end here unborn. Why is life giv'n
 To be thus wrested from us? rather why
 Obtruded on us thus? who, if we knew
 505 What we receive; would either not accept
 Life offer'd, or soon beg to lay it down;
 Glad to be so dismiss'd in peace. Can thus
 Th' Image of God in Man created once
 So goodly and erect, though faulty since,
 510 To such unsightly sufferings be debas'd
 Under inhuman pains? Why should not Man,
 Retaining still Divine similitude
 In part, from such Deformities be free,
 And for his Maker's Image sake exempt?
 515 Their Maker's Image, answer'd Michael, then

Forsook

into some Physic Book, and found six Distempers more: and with his usual Discretion never consult'd the Sequel; but for *Shapes of Death* brings in *Phrensy, Melancholy, and Lunatic Madness*, which are exempt from Pain and Sickness, and often attended with *Long Life*.

V. 494. *Sight so deform what Heart of rock could long Dry-ey'd behold?*] Deformity does not

move Tears nor Pity, but Aversion. And what two Ideas were ever so join'd together, *A Heart dry-ey'd?* Rather thus:
 SUCH WOFUL SIGHT what Heart of rock could long UNMOV'D behold?

V. 499. *And scarce recover'ing words.*] For the Construction's sake rather thus:
 WHEN scarce recover'ing HE his plaint renew'd.

Forlook them; when themselves they vilify'd
To serve ungovern'd Appetite; and took
His Image whom they serv'd, a brutish Vice;
Inductive mainly to the sin of Eve.
520 Therefore so abject is their punishment;
Disfiguring not God's likeness, but their Own:
Or if His likeness, by themselves defac'd;
While they pervert pure Nature's healthful rules
To loathsome sickness: worthily, since They
525 God's Image did not reverence in themselves.
I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages; how we may come
To Death, and mix with our connatural dust?
530 There is, said Michael; if thou well observe
The Rule of Not too much by Temp'rance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight:
Till many years over thy head return.
535 So may'st thou live; till like ripe Fruit thou drop
Into thy Mother's lap; or be with ease
Gather'd, not harshly pluck'd, for Death mature:
This is Old Age. But then thou must outlive
Thy youth, thy strength, thy beauty; which will change
540 To wither'd, weak and gray: thy Senses, then
Obtuse, all taste of pleasure must forgo
To what thou hast: and for the Air of youth
Hopeful and cheerful, in thy blood will reign

V. 518. His Image whom they serv'd.] His Image must be Satan's, who was never charg'd with Luxury or Gluttony. The Author gave it, its Image, the Brutish Vice's Image, Ungovern'd Appetite.

V. 542. All tast forgo To what thou hast.] When Tast is nam'd, who can doubt but the Poet gave it.

V. 551. And patiently attend My dissolution.] This

is the last of the Editor's four Alterations, from the First Edition, which has it thus,

Of rend'ring up. Michael to Him replied.
The Editor thought this broke off too short; and therefore he inserted,

And patiently attend my dissolution.

A very good Sentence, if it was in a proper Place. But he never attended, or never understood, what would suit the Context before and after. Adam, after he had heard Michael's too fine Description

eat'st:

A

A melancholy damp of cold and dry
545 To weigh thy Spirits down; and last consume
The Balm of Life. To whom our Ancestor:
Henceforth I fly not Death: nor would prolong
Life much; bent rather how I may be quit
Fairest and easiest of this combrous charge:
550 Which I must keep till my appointed day
Of rendring up. [And patiently attend
My dissolution.] Michael reply'd: Michael to him:
Nor love thy Life, nor hate: but what thou liv'st
Live well; how long or short permit to Heav'n:
555 And now prepare thee for another sight.
He look'd, and saw a spacious Plain; whereon
Were tents of various hue. By some were herds
Of Cattle grazing; others, whence the sound
Of Instruments that made melodious chime
560 Was heard, of Harp and Organ; and who mov'd
Their stops and chords was seen: his volant Touch
Instinct, through all Proportions low and high,
Fled and pursu'd transverse the resonant fugue.
In other part stood One, who at the Forge
565 Labouring two massie clods of Ir'n and Brass
Had melted; (whether found, where casual Fire
Had wasted woods on mountain or in vale
Down to the veins of Earth, thence gliding hot
To some Cave's mouth; or whether wash'd by stream
570 From underground) the liquid Ore he drein'd
Into fit Molds prepar'd: from which he form'd

First

of old decrepit Age, though without Disease, Senectus ipsa Morbus; declares he does not desire Life so long, but is bent rather to wish a fair and easy Riddance of it. Which Thought the Angel chastises. Nor love thy Life, nor hate. Now when our Editor makes Adam say, he will patiently attend his Dissolution, he contradicts what was said before; which shews rather some Impatience to be rid of the combrous Charge of Life. But to prove this Insertion is not the Author's, this

Remark alone is sufficient; That the Editor here gives Michael three Syllables, which the Author had here and elsewhere pronounc'd with two only. If the Editor durst be so bold in the Second Edition, when the Poem had got its Fame, and the Author's Affairs were prosperous; what durst he not attempt in the First, when all Circumstances were quite contrary? Habemus Convictum, et tantum non Conscientem Remora.

V. 579.

First his own Tools; then, what might else be wrought
 Fusil or Grav'n in metal. After these,
 But on the hither side, a different sort
 575 From their high neighb'ring Hills which was their Seat,
 Down to the Plain descended: by their guise
 Just men they seem'd; and all their study bent
 To worship God aright, and know his works;
 Not hid, nor those things *last* which might preserve *least*
 580 Freedom and Peace to men: they on the Plain
 Long had not walk'd; when from the Tents behold
 A Bevy of fair Women, richly gay
 In Gems and wanton Dress: to th' Harp they sung
 Soft *amorous* Ditties, and in dance came on. *Odes and*
 585 The Men tho' grave ey'd them, and let their eyes
 Rove without rein; till in the amorous Net
First caught, they lik'd; and each his liking chose. *Fast*
 And now of Love they treat, till th' Evening Star
 Love's Harbinger appear'd: then all in heat.
 590 They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage-rites invok'd:
 With Feast and Music all the Tents resound.
 Such happy interview, and fair event
 Of love and youth not lost, Songs, Garlands, Flours,
 595 And charming Symphonies attack'd the heart
 Of *Adam*, soon inclin'd to admit Delight,
 The bent of Nature: which he thus express'd.
 True op'ner of mine eyes, prime Angel blest'd,
 Much better seems this Vision, and more hope
 600 Of peaceful days portends, than those two past:
 Those were of hate and death, or pain much worse:

Here

V. 579. *Nor those things last.* I believe he gave it *LEAST*, though *Last* may be interpreted to the same Meaning.

V. 584. *Soft amorous Ditties.* *Amorous* comes again in the Space of two Lines. Rather therefore here,

To th' Harp they sung
 Soft ODES AND DITTIES.

V. 587. *First caught.* He must have given it *FAST* caught.

V. 614. *For that fair Female Troop.* I find no Place

Here Nature seems fulfill'd in all her ends.
 To whom thus *Michael*: Judge not what is best
 By Pleasure, though to Nature seeming meet;
 605 Created as thou art, to nobler end
 Holy and pure, conformity divine.
 Those Tents, thou saw'st so pleasant, were the Tents
 Of Wickedness; wherein shall dwell His Race
 Who slew his Brother: studious they appear
 610 Of Arts that polish Life, Inventors rare;
 Unmindful of their Maker, though his Spirit
 Taught them; but they his gifts acknowledge none.
 Yet they a beauteous Offspring shall beget;
 For that fair Female Troop thou saw'st; that seem'd *Ev'n*
 615 Of Goddesses, so blith, so smooth, so gay:
 Yet empty of all Good, wherein consists
 Woman's domestic honour and chief praise:
 Bred only and completed to the race
 Of lustful appetite; to sing; to dance,
 620 To dress, and troll the tongue, and roll the Eye:
 To These that sober race of Men, whose Lives
 Religious titled them the Sons of God,
 Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles.
 625 Of these fair Atheists; and now swim in Joy,
 Erelong to swim *at large* and laugh, for which *in Flood: now*
 The world *erelong* a world of tears must weep. *a bitterer Flood*
 To whom thus *Adam* of short joy bereft:
 O pity and shame: that They who to live well
 630 Enter'd so fair, should turn aside to tread
 Paths indirect, or in the mid-way faint!

But

Place for FOR. He rather gave it,
A beauteous Offspring.
 EV'N that fair Female Troop.

V. 626. *Erelong to swim at large.* By *at large* he means the wide Deluge: but his Expression does not reach nor convey his Thought. And

in the next Line, those that do not like the Jingle, *The world must weep a world of tears*, may alter this Distich thus:

Erelong to swim IN FLOOD: NOW laugh, for which
The world A BITTERER FLOOD of tears must weep!

B b b.

V. 644.

- But still I see the terror of Man's woe
 Hold on the same, from Woman to begin.
 From Man's effeminate slackness it begins;
 635 Said th' Angel, who should better hold his place,
 By wisdom and superior gifts receiv'd.
 But now prepare thee for another Scene:
 He look'd, and saw wide Territory spread
 Before him; Towns and Rural works between,
 640 Cities of Men with lofty gates and tow'rs,
 Concourse in Arms, fierce Faces threatening war,
 Giants of mighty bone, and bold emprise:
 Part wield their Arms, part curb the foaming Steed,
 Single or in Array of Battel rang'd,
 645 Both Horse and Foot; nor idly mustering *stood*:
 One way, a Band select from forage drives
 A Herd of Beeves, fair Oxen and fair Kine
 From a fat Meadow ground; or fleecy Flock
 Ewes and their bleating Lambs over the Plain.
 650 Their Booty. Scarce with life the Shepherds fly;
 But call in aid, which makes a bloody Fray:
 With cruel Tournament the Squadrons join.
 Where Cattle pastur'd late; now scatter'd lies
 With Carcasses and Arms th' insanguin'd Field.
 655 Deserted. Others to a City strong
 Lay Siege, incamp'd; by Battery, Scale, and Mine,
 Assaulting: others from the wall defend
 With Dart and Jav'lin, Stones and sulph'rous Fire:
 On each hand slaughter and gigantic deeds.
 660 In other part, the scepter'd Heralds call
 To Council in the City Gates: anon
 Grey-headed men and grave with Warriors mix'd
 Assemble; and Harangues are heard: but soon

In

V. 644. *Nor idly mustering stood.* The Context shews, that he gave it *STAND*, as *Wield*, *Curb*.

V. 688. *Such were those Giants.* Michael speaking present in Vision, and not the Poet afterwards, it must have been given,

Such

- In factious opposition. Till at last
 665 Of middle Age one rising, eminent
 In wise deport, spake much of Right and Wrong;
 Of Justice, of Religion, Truth and Peace,
 And Judgment from above: Him old and young
 Exploded, and had seiz'd with violent hands;
 670 Had not a Cloud descending snatch'd him thence
 Unseen amid the Throng. So Violence
 Proceeded, and Oppression, and Sword-Law
 Through all the Plain; and Refuge none was found.
 Adam was all in tears, and to his Guide
 675 Lamenting turn'd full sad: O what are these
 Death's Ministers, not Men? who thus deal Death
 Inhumanly to Men, and multiply
 Ten thousandfold the sin of Him who slew
 His Brother: for of whom such massacre
 680 Make they, but of their Brethren, Men of Men?
 But who was that Just Man; whom had not Heav'n
 Rescu'd, had in his Righteousness been lost?
 To whom thus Michael: These are the Product
 Of those ill-mated marriages thou saw'st:
 685 Where good with bad were match'd, who of themselves
 Abhor to join: and by imprudence mix'd,
 Produce prodigious Births of Body or Mind.
 Such were these Giants, men of high renown;
 For in those days Might only shall be admir'd,
 690 And Valour and Heroic Virtue call'd.
 To overcome in Battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human Glory; and for Glory done
 695 Of triumph, to be styl'd great Conquerors,
 Patrons

Such ARE these Giants,
 V. 683.
 These are the Product,

V. 694. *And for Glory done Of Triumph.* Perhaps he gave it, *And for Glory won*
 Or Triumph.
 B. b. 2. V. 707.

- Patrons of Mankind, Gods, and Sons of Gods;
 Destroyers rightlier call'd and Plagues of men:
 Thus Fame shall be achiev'd, renown on Earth:
 And what most merits Fame in Silence hid.
- 700 But He the Seventh from Thee, whom thou beheldst,
 The only righteous in a World perverse,
 And therefore hated; therefore so beset
 With Foes for daring single to be just;
 And utter odious Truth, that God would come
- 705 To judge them with his Saints: Him the most High
 Rapt in a balmy Cloud with winged Steeds
 Did, as thou saw'st, receive; to walk with God
 High in Salvation and the Climes of bliss,
 Exempt from Death: to shew thee what reward
- 710 Awaits the good, the rest what punishment:
 Which now direct thine eyes and soon behold:
 He look'd, and saw the face of things quite chang'd:
 The brazen Throat of War had ceas'd to roar;
 All now was turn'd to jollity and game,
- 715 To luxury and riot, feast and dance;
 Marrying or prostituting, as beset;
 Rape or Adultery, where passing fair
 Allur'd them: thence from Cups to civil Broils.
 At length a Reverend Sire among them came,
- 720 And of their doings great dislike declar'd,
 And testify'd against their ways: He oft
 Frequented their Assemblies, where so met,
 Triumphs or Festivals; and to them preach'd
 Conversion and Repentance, as to Souls
- 725 In Prison under Judgments imminent:
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off:
 Then from the Mountain hewing timber tall,

Began

V. 707. Did, as thou saw'st, receive. He must
 have design'd it,

V. 772.

- Began to build a Vessel of huge Bulk,
 730 Measur'd by Cubit length and breadth and height,
 Smear'd round with pitch; and in the side a Door
 Contriv'd, and of provisions laid in large
 For Man and Beast: when lo, a wonder strange
 Of every Beast and Bird and Insect small
 735 Came Sevens and Pairs; and enter'd in, as taught
 Their order: last the Sire and His three Sons,
 With Their four Wives: and God made fast the door.
 Mean while the South wind rose; and with black wings
 Wide-hov'ring, all the Clouds together drove
- 740 From under Heav'n: the Hills to their supply
 Vapour and Exhalation dusk and moist
 Sent up amain: and now the thicken'd Sky
 Like a dark Cieling stood: down rush'd the Rain
 Impetuous and continu'd, till the Earth
- 745 No more was seen. The floating Vessel swum
 Uplifted; and secure with beaked prow
 Rode tilting o'er the waves: all dwellings else
 Flood overwhelm'd; and Them with all their pomp
 Deep under water roll'd. Sea cover'd Sea,
- 750 Sea without shore: and in their Palaces,
 Where luxury late reign'd, Sea-monsters whelp'd
 And stabled: of Mankind, so num'rous late,
 All left in one small bottom swum imbarck'd.
 How didst thou grieve then, Adam, to behold
- 755 The End of all thy offspring, end so sad,
 Depopulation? Thee another flood,
 Of tears and sorrow a flood, Thee also drown'd,
 And sunk thee as thy Sons: till gently rear'd
 By th' Angel, on thy feet thou stoodst at last,
- 760 Tho' comfortless; as when a Father mourns
 His Children, all in view destroy'd at once:
 And scarce to th' Angel utterd'st thus thy plaint:
 O Visions ill foreseen! better had I

Liv'd

- Liv'd ignorant of future: so had born
 765 My part of evil only, each day's lot
 Enough to bear: those now, that were dispens'd
 The burthen of many Ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive; to torment me ere their being,
 770 With thought that they must be. Let no man seek
 Henceforth to be foretold, what shall befall
 Him or his Children: Evil he may be sure,
 Which *neither* His foreknowing can prevent;
 And He the future Evil shall no less
 775 In apprehension, than in substance, feel
 Grievous to bear. But that Care now is past;
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume,
 Wandring that watry Desert. I had hope
 780 When Violence was ceas'd and War on Earth;
 All would have then gone well: peace would have crown'd
 With length of happy days the race of man.
 But I was far deceiv'd; for now I see
 Peace to corrupt, no less than War to waste:
 785 How comes it thus? unfold, Celestial Guide,
 And whether here the Race of Man will end.
 To whom thus *Michael*: Those, whom last thou saw'st
 In triumph and luxurious wealth, are They
 First seen in acts of prowess eminent
 790 And great exploits, but of true virtue void:
 Who having spilt much blood, and done much waste,
 Subduing Nations; and atchiev'd thereby
 Fame in the world, high Titles, and rich Prey,
 Shall change their course to pleasure, ease, and sloth,
 795 Surfeit, and lust: till wantonness and pride
 Raise out of friendship hostile deeds in peace.

V. 773. Which neither His foreknowing.] There
 nothing follows, as Sequel to *Neither*. I suppose
 he gave it

Which NEVER His foreknowing can prevent.

V. 807. Truth and Faith forgot; One Man except.]
 This

The

- The conquer'd also and enslav'd by War,
 Shall with their Freedom lost all Virtue lose,
 And fear of God; from whom their piety feign'd
 800 In sharp contest of Battel found no aid
 Against invaders: therefore cool'd in zeal
 Thenceforth shall practise, how to live secure,
 Worldly or dissolute, on what their Lords
 Shall leave them to enjoy. For th' Earth shall bear
 805 More than enough, that Temp'rance may be try'd:
 So all shall turn degenerate, all deprav'd;
 Justice and Temp'rance, Truth and Faith forgot; forgetting;
 One Man except, the only Son of light
 In a dark Age; against example good,
 810 Against allurements, custom, and a World
 Offended. Fearless of reproch and scorn,
 Or violence, He of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness; how much more safe,
 815 And full of peace: denouncing wrath to come
 On their impenitence; and shall return
 Of them derided. But of God observ'd
 The One just Man alive; by His command
 Shall build a wondrous Ark, as thou beheldst,
 820 To save himself and household from amidst
 A World devote to universal wrack.
 No sooner He, with Them of Man and Beast
 Select for life, shall in the Ark be lodg'd,
 And shelter'd round; but all the Cataracts
 825 Of Heav'n set open on the Earth shall pour
 Rain day and night: all fountains of the Deep
 Broke up, shall heave the Ocean to usurp
 Beyond all bounds; till inundation rise
 Above the highest Hills: then shall this Mount

Beyond

This is a flat Solopocism. The Author must have
 given it,
 Truth and Faith FORGETTING;

The Sequel is: All degenerate, all deprav'd, for-
 getting Truth and Faith, except one Man. Ho often
 closes his Verse with two Syllables instead of one.
 V. 895.

830 Of Paradise by might of Wayes be mov'd
Out of his place, push'd by the horned Flood;
With all his verdure spoil'd, and Trees adrift
Down the great River to the op'ning Gulf:
And there take root, an Island salt and bare,
835 The haunt of Seales and Orcs, and Sea-mews clang:
To teach thee, That God attributes to Place
No sanctity; if none be thither brought
By Men, who there frequent or therein dwell.
And now what further shall ensue, behold:
840 He look'd, and saw the Ark hull on the flood,
Which now abated: for the Clouds were fled,
Driv'n by a keen North-wind; that blowing dry
Wrinkled the face of Deluge, as decay'd:
And the clear Sun on His wide watry Glasse
845 Gaz'd hot, and of the fresh Wave largely drew,
As after thirst; which made their flowing shrink
From standing Lake to tripping Ebb, that stole
With soft foot towards the Deep; who now had stop't
His sluices, as the Heav'n his windows shut.
850 The Ark no more now flotes; but seems on ground
Fast on the top of some high mountain fix'd.
And now the tops of Hills, as Rocks, appear.
With clamour thence the rapid Currents drive
Tow'rds the retreating Sea their furious tide.
855 Forthwith from out the Ark a Raven flies;
And after Him, the surer messenger,
A Dove sent forth once and again to spy
Green tree or ground whereon his foot may light:
The second time returning, in his Bill
860 An Olive leaf he brings, pacific sign:
Anon dry ground appears; and from his Ark
The ancient Sire descends with all his Train:

Then

V. 855. With Man therein or Beast.] He has forgot the Birds here: though They were included in the Covenant; and wanted it equally with the Beasts, being receiv'd into the Ark, that they might not all perish. Rather therefore, With

Then with uplifted hands and eyes devout
Grateful to Heav'n; over his head beholds
865 A dewy Cloud, and in the Cloud a Bow,
Conspicuous with three list'd colours gay,
Betok'ning Peace from God and Cov'nant new.
Whereat the heart of Adam erst so sad
Greatly rejoyc'd; and thus his joy broke forth:
870 O Thou, who future things canst represent
As present, Heav'nly Instructor, I revive
At this last sight; assur'd, that Man shall live
With all the Creatures, and their seed preserve.
Far less I now lament for One whole World
875 Of wicked Sons destroy'd; than I rejoyce
For One Man found so perfect and so just;
That God vouchsafes to raise another World
From Him, and all his anger to forget.
But say, what mean those colour'd streaks in Heav'n,
880 Distended as the Brow of God appeas'd?
Or serve they as a floury verge to bind
The fluid skirts of that same watry Cloud,
Lest it again dissolve and show'r the Earth?
To whom th' Archangel: Dextrously thou aim'st:
885 So willingly doth God remit his Ire;
Though late repenting him of Man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each their way: yet those remov'd,
890 Such grace shall One just Man find in his sight;
That he relents, not to blot out Mankind:
And makes a Cov'nant, never to destroy
The Earth again by flood, nor let the Sea
Surpass his bounds, nor Rain to drown the World
895 With Man therein or Beast: but when he brings or Beast or Fowl:
Over

With Man or Beast, or Fowl. You, and every living Creature, of the Fowl, of the Cattle, and of every Beast of the Earth. V. 901.
And so Gen. ix. 9, 10. I establish my Covenant with C c c

Over the Earth a Cloud, will therein set
 His triple-colour'd Bow; whereon to look
 And call to mind his Cov'nant. Day and Night,
 Seed-time and Harvest, Heat and hoary Frost,
 900 Shall hold their course; till Fire purge all things new,
 Both Heav'n, and Earth *wherein* the Just shall dwell. *Heav'n's
 whereon*

V. 901. Both Heav'n, and Earth wherein.] Earth, He gave it here too,
 Surely, as has been remark'd before, X, 647. Both HEAV'NS, and Earth WHEREON the Just
 and is confirm'd by XII, 549, New Heav'ns, new shall live.

PARADISE LOST.

BOOK XII.

AS one, who in his journey baits at noon,
 Tho' bent on speed; so here th' Archangel paus'd
 Betwixt the World destroy'd and World restor'd;
 If Adam ought perhaps might interpose:
 5 Then with transition sweet new speech resumes:
 Thus thou hast seen one World begin and end;
 And Man as from a second Stock procede.
 Much thou hast yet to see; but I perceive
 Thy mortal sight to fail: objects divine
 10 Must needs impair and weary human sense.
 Henceforth what is to come I will relate;
 Thou therefore give due audience and attend.
 This second source of Men, while yet but few,
 And while the dread of Judgment past remains
 15 Fresh in their minds; fearing the Deity,
 With some regard to what is just and right,
 Shall lead their lives; and multiply apace,
 Labouring the soil, and reaping plenteous crop,
 Corn, wine and oil; and from the herd or flock,
 20 Oft sacrificing bulloc, lamb, or kid,
 With large wine-off'rings pour'd and sacred feast,
 Shall spend their days in joy unblam'd; and dwell
 Long time in peace by Families and Tribes
 Under paternal Rule: till One shall rise
 25 Of proud ambitious heart; who, not content
 With fair equality fraternal state,
 Will arrogate Dominion undeserv'd

Over his brethren; and quite dispossess
 Concord and law of Nature from the Earth:
 30 Hunting (and Men, not Beasts, shall be his game)
 With War and hostile snare, such as refuse
 Subjection to his Empire tyrannous:
 A mighty Hunter thence he shall be stil'd
 Before the Lord; as in despite of Heav'n,
 35 Or from Heav'n claiming second Sov'rainty;
 And from Rebellion shall derive his name,
 Though of Rebellion others he accuse.
 He with a crew, whom like Ambition joins
 With Him or under Him to tyrannize,
 40 Marching from Eden tow'rds the West, shall find
 The Plain; wherein a black bituminous Gurge
 Boils out from under ground, the mouth of Hell.
 Of Brick and of that Stuff, they cast to build
 A City and Tow'r, whose top may reach to Heav'n:
 45 And get themselves a Name, lest far dispers'd
 In foreign Lands their memory be lost;
 Regardless whether good or evil fame.
 But God, who oft descends to visit Men
 Unseen; and through their habitations walks
 50 To mark their doings; Them beholding, soon
 Comes down to see their City; ere the Tow'r
 Obstruct Heav'n's Tow'rs: and in derision sets
 Upon their Tongues a various Spirit to raise
 Quite out their native Language; and instead,
 55 To sow a jangling noise of words unknown.
 Forthwith a hideous gabble rises loud

Among

V. 42. The mouth of Hell.] 'Tis a pleasant Consideration to me, now weary and fatigued, to find that the Editor will seldom or never in this XII. Book intermix his Pebble stones among the Author's Diamonds. So that I hope to make a quick End, having nothing to do, but with a few Errors of the Printer, and some little Slips of our Author's Inattention; such as This here, A black bituminous Gurge, the mouth of Hell.

For though the ancient Poets call Avernus or Tænarus Hell's Mouth, Hell's Gate: Tænarias etiam fauces, alia ostia Disis. Yet Milton, consistent with himself, cannot do so. For He does not, as They did, make Hell to be in the Central Parts of our Earth; but places it vastly remote beyond the outmost Bounds of the Universe, and beyond Chaos it self. Rather therefore thus

Among the Builders: each to other calls
 Not understood; till hoarse and all in rage,
 As mock'd they storm: great laughter was in Heav'n,
 60 And looking down to see the hubbub strange,
 And hear the din. Thus was the Building left
 Ridiculous; and the work Confusion nam'd.
 Whereto thus Adam fatherly displeas'd:
 O execrable Son, so to aspire
 65 Above his Brethren, to Himself assuming
 Authority, usurp'd from God, not giv'n:
 He gave us only over Beast, Fish, Fowl
 Dominion absolute: that Right we hold
 By his donation: but Man over Men
 70 He made not Lord: such Title to Himself
 Reserving, Human left from human free.
 But this Usurper his encroachment proud
 Stays not on Man: to God his Tow'r intends
 Siege and defiance. Wretched man! what Food
 75 Will he convey up thither, to sustain
 Himself and His rash Army? where thin Air
 Above the Clouds will pine his entrails gross,
 And furnish him of Breath, if not of Bread.
 To whom thus Michael: Justly thou abhor'st
 80 That Son; who on the quiet state of men
 Such trouble brought, affecting to subdue
 Rational Liberty. Yet know withal,
 Since by original Lapse true Liberty
 Is lost, which always with right reason dwells
 85 Twinn'd, and from Her hath no dividual being.

Reason

The Plain; wherein a black bituminous Gurge Boils out from under ground, the image of Hell. As I. 405. Tophet thence And black Gehenna call'd, the Type of Hell. V. 55. And sets Upon their Tongues a various Spirit. I believe He gave it. A various SPEECH. V. 59. Great laughter was in Heav'n; And look-

ing down.] What can was mean here? as if This is told here as a Thing past. And looking down, has no Syntax nor Sense. The Author gave it. Great laughter is in Heav'n. All looking down. And in the next Line. This is the Building left. V. 81. Such trouble brought. Rather, for the same reason as above, Such trouble brings. V. 102.

Reason in Man obscur'd or not obey'd;
Immediately inordinate Desires
And upstart Passions catch the government
From Reason; and to Servitude reduce
90 Man till then free. Therefore since He permits
Within Himself unworthy Pow'rs to reign
Over free Reason; God in Judgment just
Subjects it from without to violent Lords;
Who oft as undeserv'dly enthrall
95 His outward freedom. Tyranny must be;
Though to the Tyrant thereby no excuse.
Yet sometimes Nations will decline so low
From Virtue, which is Reason; that no Wrong,
But Justice and some fatal Curse annex'd
100 Deprives them of their outward liberty;
Their inward lost. Witness th' irreverent Son
Of Him who *built* the Ark; who for the shame
Done to his Father, *heard* His heavy Curse,
Servant of Servants, on his vicious Race.
105 Thus will this latter, as the former World,
Still tend from bad to worse: till God at last,
Wearied with their iniquities, withdraw
His Presence from among them, and avert
His holy Eyes: resolving from thenceforth
110 To leave them to their own polluted ways;
And one peculiar Nation to select
From all the rest, of whom to be invok'd;
A Nation from one faithful Man to spring:
Him on this side *Euphrates* yet residing,
115 Bred up in Idol-worship. O that men,
Canst thou believe? should be so stupid grown,

While

V. 102. Of Him who built the Ark. And still
the like Reason obliges us to read *BUILDS*; and
in the next Verse, for *HEARD*, *HEARS*.

V. 114. Him on this side *Euphrates* yet residing.]

I believe He gave it, *THEN* residing.

V. 117. The Patriarch liv'd, who *scap'd* the
Flood. All these are Future, and none past. There-
fore rather,

While

While yet the Patriarch liv'd who *scap'd* the Flood;
As to forsake the living God, and fall
To worship their own work in Wood and Stone
120 For Gods! yet Him God the most High vouchsafes
To call by vision from his father's house,
His kindred and false Gods, into a land
Which he will shew him; and from Him will raise
A mighty Nation, and upon him show
125 His benediction so; that in his Seed
All nations shall be blest. He straight obeys,
Not knowing to what land, yet firm believes:
I see him, but thou canst not, with what faith
He leaves his Gods, his friends, and native soil
130 Ur of *Chaldea*; passing now the ford
To *Haran*; after Him a cumbrous train
Of herds and flocks, and numerous servitude
Not wandering poor; but trusting all his wealth
With God, who *call'd* him, in a land unknown.
135 *Canaan* he now attains: I see his tents,
Pitch'd about *Sichem* and the neighboring plain
Of *Moreh*: there by promise He receives
Gift to his progeny of all that land,
From *Hamath* northward to the Desert south;
140 Things by their Names I call, though yet unnam'd;
From *Hermon* east to the great western Sea;
Mount *Hermon*, yonder Sea: each place behold
In prospect, as I point them; on the shore
Mount *Carmel*: here the double-founted stream
145 *Jordan*, true limit Eastward; but his Sons
Shall dwell to *Senir*, That long ridge of hills.
This ponder; that all Nations of the Earth

Shall

While yet the Patriarch LIVES, who *SCAPES* the
Flood.

V. 134. Who *call'd* him, in a land unknown.]
Rather,

With Gods, who *CALLS* him to a land unknown.

V. 140. Things by their Names I call, though yet
unnam'd.] From Virgil,

Hæc tum nomina erunt; nunc sunt sine nomine terat.

V. 152.

- Shall in his Seed be blessed: by that Seed
 Is meant Thy great Deliverer, who shall bruise
 150 The Serpent's Head; whereof to Thee anon
 Plainlier shall be reveal'd. This Patriarch blest'd,
 Whom *faithful Abraham due time shall call*, *future*
 A Son, and of his Son a Grand-child leaves,
 Like him in faith, in wisdom, and renown.
 155 The Grand-child with twelve Sons increas'd, departs
 From *Canaan*, to a land hereafter call'd
Egypt, divided by the River *Nile*.
 See where it flows, disgorging at sev'n mouths
 Into the Sea. To sojourn in that land
 160 He comes, invited by a younger Son
 In time of dearth; a Son, whose worthy deeds
 Raise him to be the Second in that Realm
 Of *Pharaoh*: there he dies, and leaves his Race
 Growing into a Nation; and now grown
 165 Suspected to a sequent King; who seeks
 To stop their overgrowth, as inmate guests
 Too numerous: whence of Guests he makes them Slaves
 Inhospitably, and kills their infant Males:
 Till by two Brethren (those two brethren call
 170 *Moses* and *Aaron*) sent from God to claim
 His people from Enthralment, They return
 With glory and spoil, back to their promis'd Land.
 But first the lawless Tyrant, who denies
 To know their God, or Message to regard,
 175 Must be compell'd by Signs and Judgments dire:
 To Blood unshed the Rivers must be turn'd;
 Frogs, Lice and Flies must all his Palace fill
 With loath'd intrusion, and fill all the land;

His

V. 152. *Abraham due time shall call.* Afterwards in Verses 260, 268, 273, 328, 449, He constantly pronounces *Abraham* two Syllables, or three short ones. So that to make this uniform with the rest, let it be thus;

Whom *faithful Abraham future time shall call.*

V. 177. *Must all his Palace fill.* Fill comes again in the next Line. I believe He gave it, *Must all his Palace fill.*

V. 196.

- His Cattle must of rot and murrain die;
 180 Botches and Blains must all his flesh imbosc,
 And all his *people*; Thunder mix'd with Hail, *people's*
 Hail mix'd with Fire, must rend th' *Egyptian* Sky,
 And wheel on th' Earth, devouring where it rolls:
 What it devours not, herb or fruit or grain,
 185 A darksom cloud of Locusts swarming down
 Must eat; and on the ground leave nothing green:
 Darkness must overshadow all his bounds,
 Palpable darkness; and blot out three days:
 Last with one midnight stroke All the First-born
 190 Of *Egypt* must lie dead. Thus with ten wounds
 The River-dragon tam'd, at length submits
 To let his Sojourners depart; and oft
 Humbles his stubborn heart, but still as Ice
 More harden'd after thaw: till in his rage
 195 Pursuing whom he late dismiss'd, the Sea
 Swallows Him with his host; but Them lets pass, *Receives and All*
 As on dry land between two crystal walls,
 Aw'd by the rod of *Moses* so to stand
 Divided, till his Rescu'd gain their shore:
 200 Such wondrous pow'r God to his Saint will lend,
 Though present in his Angel; who shall go
 Before them in a Cloud and Pillar of Fire,
 By day a Cloud, by night a Pillar of Fire,
 To guide them in their journey; and remove
 205 Behind them, while th' obdurate King pursues:
 All night he will pursue; but his approach
 Darkness defends between, till morning watch:
 Then through the fiery Pillar and the Cloud
 God looking forth will trouble all his Host,

And

V. 196. *Swallows Him with his host.* Here the Author relax'd his usual Attention. *Pharaoh's* Host follow'd the *Israelites* through the Sea; they on dry land at first, as well as the other. He design'd it thus;

RECEIVES Him with his Host, AND ALL lets pass. The swallowing does not come till v. 213. The Waves return, And overwhelm their War.

D d d

V. 228.

210 Aud craze their Chariot wheels: when by command
 Moses once more his potent Rod extends
 Over the Sea: the Sea his Rod obeys.
 On their embattel'd ranks the Waves return,
 And overwhelm their War: the Race elect
 215 Safe towards Canaan from the shore advance,
 Through the wild Desert: not the readiest way;
 Lest entering on the Canaanite alarm'd,
 War terrify them inexpert; and Fear
 Return them back to Egypt, chusing rather
 220 Inglorious life with servitude: for Life
 To noble and ignoble is more sweet
 Untrain'd in Arms; where rashness leads not on.
 This also shall they gain by their delay
 In the wide Wilderness: there they shall found
 225 Their government; and their great Senate chuse
 Thro' the twelve Tribes, to rule by Laws ordain'd:
 God from the mount of Sinai, whose gray top
 Shall tremble, *He* descending, will himself
 In Thunder, Lightning, and loud Trumpets found
 230 Ordain them Laws: part such as appertain
 To civil Justice; part religious Rites
 Of Sacrifice, informing them by types
 And shadows of that destin'd Seed to bruise
 The Serpent; by what means he shall achieve
 235 Mankind's deliverance. But the voice of God
 To mortal Ear is dreadful: They beseech
 That *Moses might* report to Them his will;
 And Terror cease. He grants what they besought,
 Instructed; That to God is no access
 240 Without Mediator: whose high Office now
 Moses in figure bears, to introduce
 One Greater, of whose day He shall foretel,

And

V. 228. *He descending.* The Context demands,
 that it be, --- *Him descending*, illo descendente.

V. 237. *That Moses might report.* To agree
 with the whole Narrative, it must be,

That

Greek - αὐτὸς καταβαίνων - i.e. he himself descending -
not therefore 'his descending'?
The true English is 'He descending'.

And all the Prophets in their Age the times
 Of great *Messiah* [ball] sing. Thus Laws and Rites
 245 Establish'd; such delight hath God in Men
 Obedient to his will, that He vouchsafes
 Among them to set up his Tabernacle;
 The Holy One with mortal Men to dwell:
 By his prescript a Sanctuary is fram'd
 250 Of Cedar overlaid with Gold; therein
 An Ark, and in the Ark his Testimony,
 The records of his Cov'nant; over these
 A Mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 255 Seven Lamps, as in a Zodiac representing
 The heav'nly Fires; over the Tent a Cloud
 Shall rest by day, a fiery Gleam by night,
 Save when they journey: and at length they come,
 Conducted by his Angel, to the Land
 260 Promis'd to Abraham and his Seed: the rest
 Were long to tell. How many Battles fought;
 How many Kings destroy'd, and Kingdoms won;
 Or how the Sun shall in mid Heav'n stand still
 A day entire, and night's due course adjourn;
 265 Man's voice commanding, Sun, in Gibeon stand;
 And Thou, Moon, in the vale of Ajalon,
 Till Israel overcome: So call the Third
 From Abraham, Son of Isaac, and from Him
 His whole descent, who thus shall Canaan win.
 270 Here Adam interpos'd: O sent from Heav'n,
 Enlightner of my darkness, gracious things
 Thou hast reveal'd; those chiefly which concern
 Just Abraham and his Seed. Now first I find
 Mine eyes true op'ning, and my heart much eas'd;
 275 Ere while perplex'd with thoughts, what would become

Of

That Moses MAY report.
 And in the next Verse,

D d d 2

V. 330.

- Of Me and all Mankind; but now I see
 His day, in whom all Nations shall be blest,
 Favour unmerited by Me, who fought
 Forbidden knowledge by forbidden means.
 280 This yet I apprehend not, why to Those
 Among whom God will deign to dwell on Earth,
 So many and so various Laws are giv'n:
 So many Laws argue so many sins
 Among them: how can God with such reside?
 285 To whom thus Michael: Doubt not, but that Sin
 Will reign among them, as of Thee begot:
 And therefore was Law giv'n them, to evince
 Their natural pravity, by stirring up
 Sin against Law to fight: that when they see
 290 Law can discover Sin, but not remove;
 Save by those shadowy expiations weak
 The blood of Bulls and Goats: they may conclude,
 Some Blood more precious must be paid for Man,
 Just for Unjust: that in such righteousness
 295 To Them by Faith imputed, They may find
 Justification towards God, and Peace
 Of Conscience: which the Law by Ceremonies
 Cannot appease; nor Man the Moral part
 Perform, and not performing cannot live.
 300 So Law appears imperfect; and but giv'n
 With purpose to resign them in full time
 Up to a better Cov'nant; disciplin'd
 From shadowy Types to Truth; from Flesh to Spirit;
 From imposition of strict Laws, to free
 305 Acceptance of large Grace; from servile Fear
 To filial; works of Law to works of Faith.
 And therefore shall not Moses, though of God
 Highly belov'd, being but the Minister
 Of Law, his people into Canaan lead:
 310 But Joshua, whom the Gentiles Jesus call;

His

- His Name and Office bearing, who shall quell
 The Adversary Serpent, and bring back
 Through the World's wilderness long wander'd Man
 Safe to eternal Paradise of rest.
 315 Mean while They in their earthly Canaan plac'd
 Long time shall dwell and prosper; but when sins
 National interrupt their publick peace,
 Provoking God to raise them Enemies,
 From whom as oft he saves them penitent;
 320 By Judges first, then under Kings; of whom
 The Second, both for piety renown'd
 And puissant deeds, a Promise shall receive
 Irrevocable; That his Regal Throne
 For ever shall endure. The like shall sing
 325 All Prophecy, That of the Royal Stock
 Of David (so I name this King) shall rise
 A Son, the Woman's Seed to Thee foretold;
 Foretold to Abraham; as in whom shall trust
 All Nations; and to Kings foretold; of Kings
 330 The last, for of his Reign shall be no end;
 But first a long succession must ensue;
 And his next Son for Wealth and Wisdom fam'd,
 The clouded Ark of God, till then in Tents
 Wand'ring, shall in a glorious Temple enshrine.
 335 Such follow Him, as shall be register'd
 Part good, part bad; of bad the longer scroll;
 Whose foul Idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them; and expose their Land,
 340 Their City, his Temple and his holy Ark
 With all his sacred things, a scorn and prey
 To that proud City; whose high walls thou saw'st

V. 330. Of Kings The last.] The Author
 gave it.

V. 410.

390 PARADISE LOST XII.

Left in confusion, *Babylon* thence call'd,
There in Captivity he lets them dwell
345 The space of Seventy years; then brings them back,
Remembring Mercy and his Cov'nant sworn
To *David*, stablish'd as the Days of Heav'n.
Return'd from *Babylon*, by leave of Kings
Their Lords whom God dispos'd, the House of God
350 They first reedifie; and for a while
In mean estate live moderate: till grown
In wealth and multitude, factious they grow.
But first among the Priests dissension springs;
Men who attend the Altar, and should most
355 Endeavour Peace: Their strife pollution brings
Upon the Temple' it self: at last they seize
The scepter, and regard not *David's* Sons:
Then lose it to a Stranger; that the true
Anointed King *Messiah* might be born
360 Barr'd of his right. Yet at his Birth a Star,
Unseen before in Heav'n, proclames him Come;
And guides the Eastern Sages, who enquire
His Place to offer Incense Myrrh and Gold.
His place of birth a solemn Angel tells
365 To simple Shepherds, keeping watch by night:
They gladly thither haste, and by a Quire
Of Squadron'd Angels hear his Carol sung.
A Virgin is his Mother; but his Sire
The Pow'r of the most High: He shall ascend
370 The Throne hereditary, and bound his Reign
With Earth's wide Bounds, his Glory with the Heav'ns.
He ceas'd, discerning *Adam* with such Joy
Surcharg'd; as had, like Grief, been dew'd in tears
Without the vent of Words: which these he breath'd:
375 O Prophet of glad tidings, Finisher
Of utmost Hope! now clear I understand

What

PARADISE LOST XII.

391

What oft my steddier thoughts have search'd in vain;
Why our great Expectation should be call'd
The Seed of Woman. Virgin Mother, hail,
380 High in the love of Heav'n; yet from My Loins
Thou shalt procede, and from thy Womb the Son
Of God most High: so God with Man unites.
Needs must the Serpent now his capital Bruise
Expect with mortal pain. Say where and when
385 Their Fight, what stroke shall bruise the Victor's heel.
To whom thus *Michael*: Dream not of their Fight,
As of a Duel, or the local wounds
Of head or heel. Not therefore joins the Son
Manhood to God-head with more strength to foil
390 Thy Enemy: nor so is overcome
Satan; whose Fall from Heav'n, a deadlier Bruise,
Disabled not to give Thee thy death's wound:
Which He, who comes thy Saviour, shall recure;
Not by destroying *Satan*, but his Works
395 In Thee and in thy Seed. Nor can this be,
But by fulfilling That which thou didst want,
Obedience to the Law of God, impos'd
On penalty of Death; and suff'ring Death,
The penalty to Thy transgression due,
400 And due to theirs which out of Thine will grow:
So only can high Justice rest appaid.
The Law of God exact He shall fulfil
Both by obedience and by love; though Love
Alone fulfil the Law: Thy punishment
405 He shall endure by coming in the Flesh,
To a reprochful Life and cursed Death;
Proclaiming Life to All, who shall believe
In His Redemption; and that His Obedience
Imputed * becomes *Theirs* by Faith; His Merits

* *Theirs becomes*

To

- 410 To save them; not their Own *though* legal Works. *Do through*
 For This he shall live hated, be blasphem'd,
 Seis'd on by force, judg'd and to death condemn'd,
Death
 A shameful and accurs'd; nail'd to the Cross
 By his own Nation; slain for bringing Life.
 415 But to the Cross he nails Thy *Enemies*, *Enemy*,
 The Law that is against thee, and the Sins
 Of all Mankind, with Him there crucify'd;
 Never to hurt Them more, who rightly trust
 In This his Satisfaction. So he dies,
 420 But soon revives: Death over him no pow'r
 Shall long usurp. Ere the third dawning Light
 Return, the Stars of Morn shall see him rise
 Out of his Grave, fresh as the dawning Light;
 The Ransom paid, which Man from Death redeems;
 425 His Death for *Man*: as many' as offer'd Life *Men*:
 Neglect not, and the benefit embrace
 By Faith, not void of Works. This God-like Act
 Annuls thy doom, the Death thou shouldst have died,
 In Sin for ever lost from Life: this Act
 430 Shall bruise the Head of *Satan*, crush his strength;
 Defeating Sin and Death, his two main Arms:
 And fix far deeper in his Head their stings,
 Than temp'ral Death shall bruise the Victor's Heel,
 Or Theirs whom he redeems; a Death like Sleep,
 435 A gentle wafting to immortal Life.
 Nor after Resurrection shall he stay
 Longer on Earth, than certain times to' appear
 To His Disciples, Men who in His Life

Still

V. 410. His Merits To save them.] The very construction demands, as I believe he gave it, Do save them; and the whole Verse thus;

DO save them; not their Own through legal Works. V. 413. To death condemn'd A shameful and accurs'd.] This is a strange and unnatural Collocation of Words. But I cannot doubt but he

- Still follow'd Him: to Them shall leave in charge
 440 To teach all Nations, what of Him they learn'd
 And His Salvation; Them who shall believe
 Baptizing in the profluent Stream, the sign
 Of washing Them from guilt of Sin to Life,
 Pure and in mind prepar'd, if so befall,
 445 For death like that which *the Redeemer* died. *their*
 All Nations they shall teach: for from that day
 Not only to the Sons of *Abraham's* Loins
 Salvation shall be preach'd; but to the Sons
 Of *Abraham's* Faith, where-ever thro' the World:
 450 So in his Seed all Nations shall be bless'd.
 Then to the Heav'n of Heav'ns shall He ascend
 With victory, triumphing through the Air
 Over His Foes and Thine: there shall surprise
 The Serpent, Prince of Air; and drag in chains
 455 Thro' all his Realm, and there confounded leave
 Then enter into Glory, and resume
 His Seat at God's right Hand; exalted high
 Above all Names in Heav'n: and thence shall come,
 When the World's dissolution shall be ripe,
 460 With Glory' and Pow'r to judge both quick and dead;
 To judge th' unfaithful dead; but to reward
 His faithful, and receive them into Bliss;
 Whether in Heav'n or Earth: for then the Earth
 Shall all be Paradise, far happier place
 465 Than this of *Eden*, and far happier days.
 So spake th' Arch-angel *Michael*; then paus'd, *then he*
 As at the World's great Period: and our Sire

Replete

he gave it,

To death condemn'd,
 DEATH shameful and accurs'd.

V. 415. He nails thy Enemies.] He gave it,
 He nails thy ENEMY,
 The Law, &c.

V. 445. For death like that which the Redeemer
 died.] He gave it,
 Which ~~THEIR~~ Redeemer died.

V. 466. Then paus'd.] He gave it, Then un-
 paus'd. Whereby Michael is a Dissyllable, as
 usual.

E e e

V. 538.

Replete with joy and wonder thus reply'd:
 O Goodness infinite, Goodness immense!
 470 That all this good of evil shall produce,
 And evil turn to good; more wonderful
 Than that which by creation first brought forth
 Light out of darkness! Full of doubt I stand,
 Whether I should repent me now of Sin
 475 By Me done and occasion'd; or rejoice
 Much more, that much more good thereof shall spring;
 To God more glory; more Good-will to Men
 From God, and over wrath grace shall abound.
 But say; if our Deliverer up to Heav'n
 480 Must reascend; what will betide the Few
 His faithful, left among th' unfaithful herd,
 The enemies of Truth: who then shall guide
 His people, who defend? will they not deal
 Worse with his Followers, than with Him they dealt?
 485 Be sure they will, said th' Angel: but from Heav'n
 He to his Own a Comforter will send,
 The Promise of the Father: who shall dwell
 His Spirit within them; and the law of Faith,
 Working thro' Love, upon their Hearts shall write;
 490 To guide them in all Truth, and also arm
 With spiritual Armour, able to resist
 Satan's assaults, and quench his fiery darts:
 What Man can do against them not afraid,
 Though to the death; against such cruelties
 495 With inward consolations recompens'd;
 And oft supported so, as shall amaze
 Their proudest persecutors: for the Spirit,
 Pour'd first on His Apostles whom he sends
 To evangelize the Nations, then on All
 500 Baptiz'd, shall Them with wond'rous Gifts endue,
 To speak all Tongues and do all Miracles,
 As did their Lord before them. Thus they win

Great

Great numbers of each nation to receive
 With joy the tidings brought from Heav'n at length
 505 Their Ministry perform'd, and race well run,
 Their doctrine and their story written left,
 They die: but in their room, as they forewarn,
 Wolves shall succede for Teachers, grievous Wolves;
 Who all the sacred mysteries of Heav'n
 510 To their own vile advantages shall turn
 Of lucre and ambition; and the truth
 With superstitions and traditions taint:
 Left only in those written Records pure,
 Though not but by the Spirit understood.
 515 Then shall they seek to avail themselves of Names,
 Places and Titles; and with these to join
 Secular pow'r, though feigning still to act
 By Spiritual; to Themselves appropriating
 The Spirit of God, promis'd alike and giv'n
 520 To all Believers: and from that pretense,
 Spiritual Laws by carnal pow'r shall force
 On every conscience; Laws which none shall find
 Left them inroll'd, or what the Spirit within
 Shall on the heart engrave. What will they then,
 525 But force the Spirit of Grace it self, and bind
 His consort Liberty? what, but unbuild
 His living Temples; built by Faith to stand,
 Their own Faith not another's. For on Earth
 Who against Faith and Conscience can be heard
 530 Infalible? yet many will presume:
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth. The rest, far greater part,
 Will deem in outward Rites and specious Forms
 535 Religion satisfy'd: Truth shall retire
 Bestuck with stand'rous darts; and works of Faith
 Rarely be found. So shall the World go on,

E e e 2

* To

396 * To good malignant, to bad men benign;
Under her own weight groaning: till the Day
540 Appear, of respiration to the just
And vengeance to the wicked; at return
Of Him so lately promis'd to thy aid,
The Woman's Seed; obscurely then foretold
Now ampler known, thy Saviour and thy Lord,
545 Last in the Clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted World; then raise
From the conflagrant mass purg'd and refin'd
New Heav'ns, new Earth, Ages of endless date
550 Founded in righteousness and peace and love,
To bring forth fruits, Joy and eternal Bliss.
He ended; and thus Adam last reply'd:
How soon hath thy Prediction, Seer blest,
Measur'd this transient World, the race of time,
555 Till time stand fix'd: beyond is all Abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart;
Greatly in peace of thought; and have my fill
Of Knowledge, what this vessel can contain;
560 Beyond which was my folly to aspire.
Henceforth I learn, That to obey is best,
And love with fear the only God; to walk
As in His presence; ever to observe
His providence; and on Him sole depend,
565 Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things; by things deem'd weak
Subverting worldly strong, and worldly wise

Malignant to good Men, to bad benign;
By
V. 538. To good malignant, to bad men benign.
Men is put in the latter Clause, which should be
in the former. Rather therefore thus;
Malignant to good Men, to bad benign.
V. 556. Eternity, whose end no eye can reach.
This is too absurd to proceed from the Author.
The End of Eternity, which in its very Notion is
endless. He gave it, not that it should be
Eternity,

By simply meek: That Suffering for Truth's sake
570 Is Fortitude to highest victory;
And to the Faithful Death the gate of Life;
Taught This by His example, whom I now
Acknowledge my Redeemer ever blest;
To whom thus also th' Angel last reply'd:
575 This having learn'd, thou hast attain'd the sum
Of Wisdom: hope no high'r; though all the Stars
Thou knew'st by name, and all th' ethereal Pow'rs
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, Air, Earth, or Sea;
580 And all the riches of this World enjoy'dst,
And all the rule, one empire. Only add
Deeds to thy knowledge answerable; add Faith;
Add Virtue, Patience, Temperance; add Love,
By name to come call'd Charity, the Soul's nobility
585 Of all the rest. Then wilt thou not be loth
To leave this Paradise: but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation: for the hour precise
590 Exacts our parting hence. And see the Guards
By Me encamp'd on yonder Hill, expect
Their motion; at whose front a flaming Sword
In signal of remove, waves fiercely round:
We may no longer stay: Go, waken Eve;
595 Her also I with gentle Dreams have calm'd
Portending good, and all her spirits compos'd
To meek submission: Thou at season fit
Let Her with Thee partake what thou hast heard:
Chiefly what may concern her Faith to know,
600 The great deliv'rance by Her Seed to come.

(For
Eternity, whose EXTENT no eye can reach. V. But he observ'd not that the last Vowel in
Eternity was to be Apostrophized, as usual with
our Poet. The Change was made by the Editor, as sup-
posing the Verse too long by a Syllable. V. 648.

- (For by the Woman's seed) on all mankind.
That ye may live, which will be many days,
Both in one Faith unanimous, though sad
With cause for evils past; yet much more cheer'd
605 With meditation on the happy end.
He ended, and they both descend the hill;
Descended, *Adam* to the Bowr, where *Eve*
Lay sleeping, ran before, but found her wak'd:
And thus with words not sad She Him receiv'd:
610 Whence thou return'st, and whither went'st, I know:
For God is also in Sleep; and Dreams advise,
Which He hath sent propitious, some great good
Presaging; since with sorrow and heart's distress
Wearied I fell asleep. But now lead on:
615 In Me is no delay. With Thee to go,
Is to stay here; without Thee here to stay,
Is to go hence unwilling; Thou to Me
Art all things under Heav'n, all places Thou;
Who for my wilful crime art banish'd hence.
620 This further consolation yet secure
I carry hence: Though all by Me is lost,
Such favour I unworthy am vouchsaf'd,
By Me the promis'd Seed shall all restore.
So spake our Mother *Eve*; and *Adam* heard
625 Well-pleas'd, but answer'd not: for now too nigh

V. 648. *They hand in hand.* If I might presume, says an ingenious and celebrated Writer, to offer at the smallest Alteration in this Divine Work, If to make one small Alteration appear'd to be so Presumptuous, what Censure must I expect to incur, who have presum'd to make so many? But *facta est Alia*; and *Non in iussa cecini*.

Παρ' ἑμῶν ἐς ἄλλοις.
Οἱ ἐν τῇ τριτοῦ, μετὰ τὴν ἑκτὴν Ἰλ' 6.
The Gentleman would eject these two last Lines of the Book, and close it with the Verse before. He seems to have been induc'd to this, by a Mistake of the Printer, *They hand in hand*, which Reading does indeed make the last Distich seem loose, unconnected, and absconded from

the rest. But the Author gave it, *Then hand in hand*: which continues the prior Sentence, *Some natural tears they drop'd, but wip'd them soon*:

Then hand in hand.
Nor can these two Verses possibly be spar'd from the Work; for without them *Adam* and *Eve* would be left in the Territory and Suburbane of Paradise, in the very View of the dreadful face.

*Apparent dirae facies, inimicae Troiae
Numina magna Delum*:
They must therefore be dismiss'd out of Eden, to live thenceforward in some other Part of the World. And yet this Distich, as the Gentleman well judges, falls very much below the Poet's

The

- Th' Archangel stood; and from the other Hill
To their fix'd Station all in bright array
The Cherubim descended, on the ground
Gliding meteorous; as ev'ning Mist
630 Ris'n from a river o'er the marsh glides,
And gathers ground fast at the Lab'ers heel
Homeward returning. High in front advanc'd,
The brandish'd Sword of God before them blaz'd,
Fierce as a Comet; which with torrid heat
635 And vapours, as the *Libyan* Air adust,
Began to parch that temp'rate Clime: whereat
In either hand the hast'ning Angel caught
Our ling'ring Parents; and to th' Eastern Gate
Led them direct, and down the Cliff as fast
640 To the subjected Plain: then disappear'd.
They looking back, all th' Eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming Brand; the Gate
With dreadful Faces throng'd and fiery Arms.
645 Some natural tears they drop'd, but wip'd them soon:
The World was All before them, where to choose
Their place of Rest; and Providence their guide:
* *They hand in hand with wand'ring steps and slow,*
649 *Through Eden took their solitary way.*
* *Then hand in hand with social steps their way*
Through Eden took, with HEAV'NLY COMFORT CHEER'D.

sage foregoing. It contradicts the Poet's own Scheme; nor is the Diction unexceptionable. He tells us before, That *Adam*, upon hearing *Michael's* Predictions, was even surcharg'd with Joy, v. 372; was replete with Joy and Wonder, 468; was in doubt, whether he should repent of, or rejoice in his Fall, 475; was in great Peace of Thought, 558: and *Eve* herself not sad, but full of Consolation, 620. Why then does this Distich dismiss our first Parents in Anguish, and the Reader in Melancholy? And how can the Expression be justified, with wand'ring Steps and slow? Why wand'ring? Erratic Steps? Very improper; when in the Line before, they were guided by Providence. And why slow? when even

Eve profess'd her Readiness and Alacrity for the Journey, 614; But now lead on:

In Me is no delay.
And why their solitary Way? All Words to represent a sorrowful Parting? When even their former Walks in Paradise were as solitary, as their Way now: there being no Body besides Them Two, both here and there. Shall I therefore, after so many prior Presumptions, presume at last to offer a Distich, as close as may be to the Author's Words, and entirely agreeable to his Scheme?

Then hand in hand with social steps their way
Through Eden took, with HEAV'NLY COMFORT
CHEER'D.

The E N D

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* Book 1 Line 63. Darkness visible. Monsr Voltaire in his Criticism upon this Passage; saies that no Frenchman would dare to write after this manner, but that it is peculiar only to y^e Boldness of the English (or to that Effect) Had Voltaire ever Seen y^e Beginning of Seneca's 57th Epistle, where He is Describing y^e Famous Subterraneous Entrance to y^e Road which is Cutt through y^e Mountain of Pausilipo; He would not have thought Our Milton so Singular in His Idea of a Darkness Visible for Seneca & Milton agree exactly in this beautifull & abstracted Thought.

Nihil illis faucibus obscurius; quæ nobis præstant non ut per Tenebras videamus sed ut ipsas.

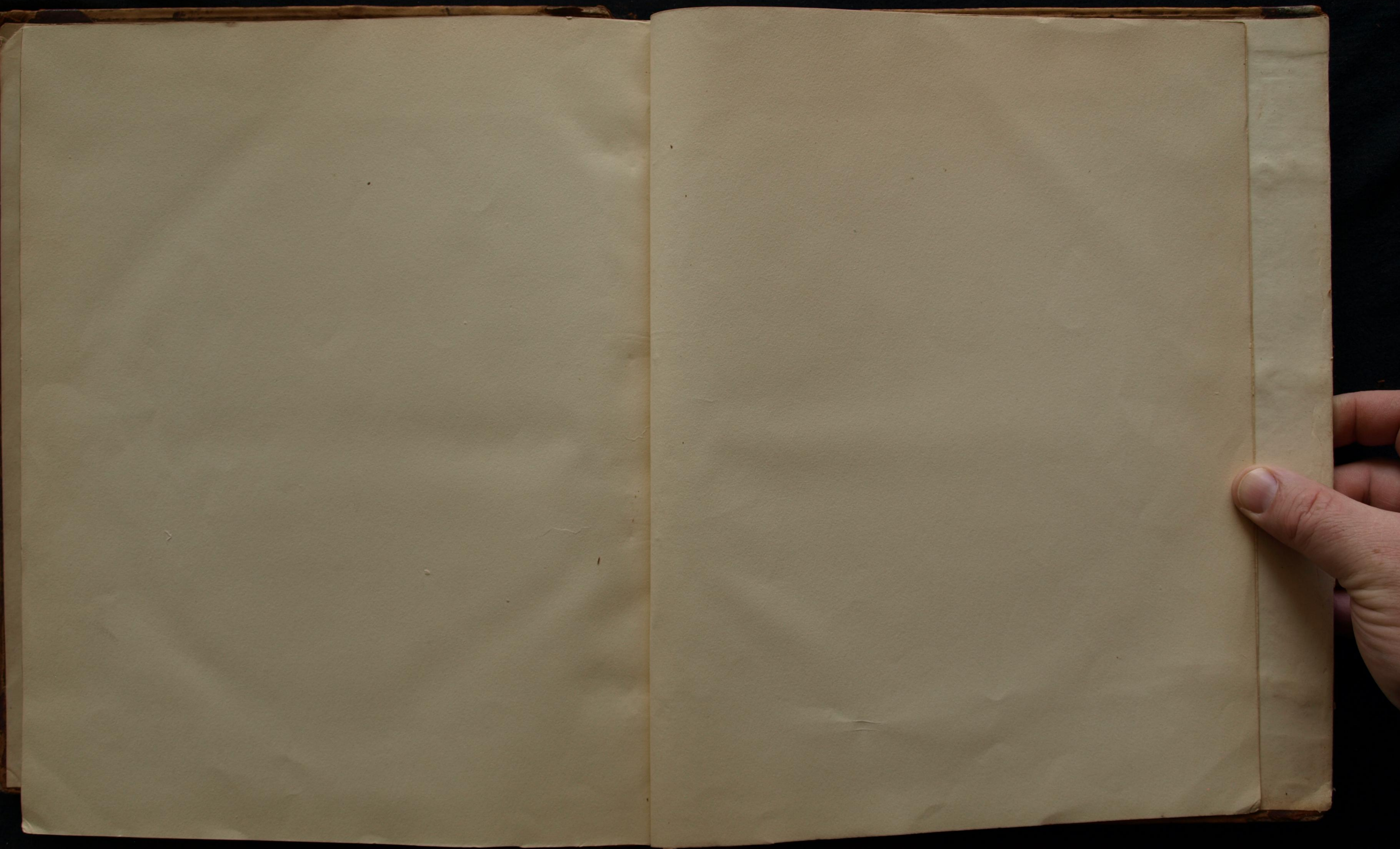
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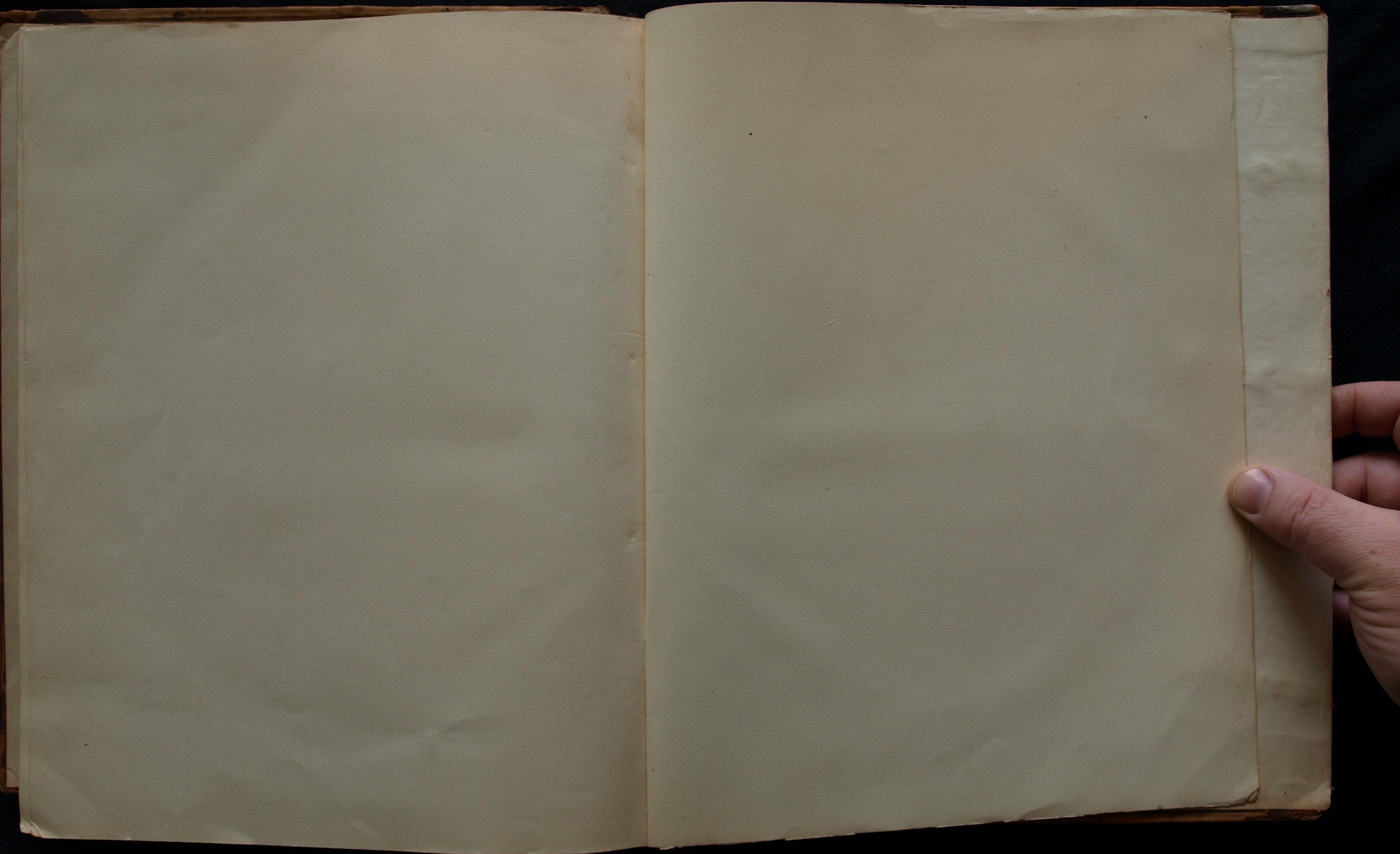
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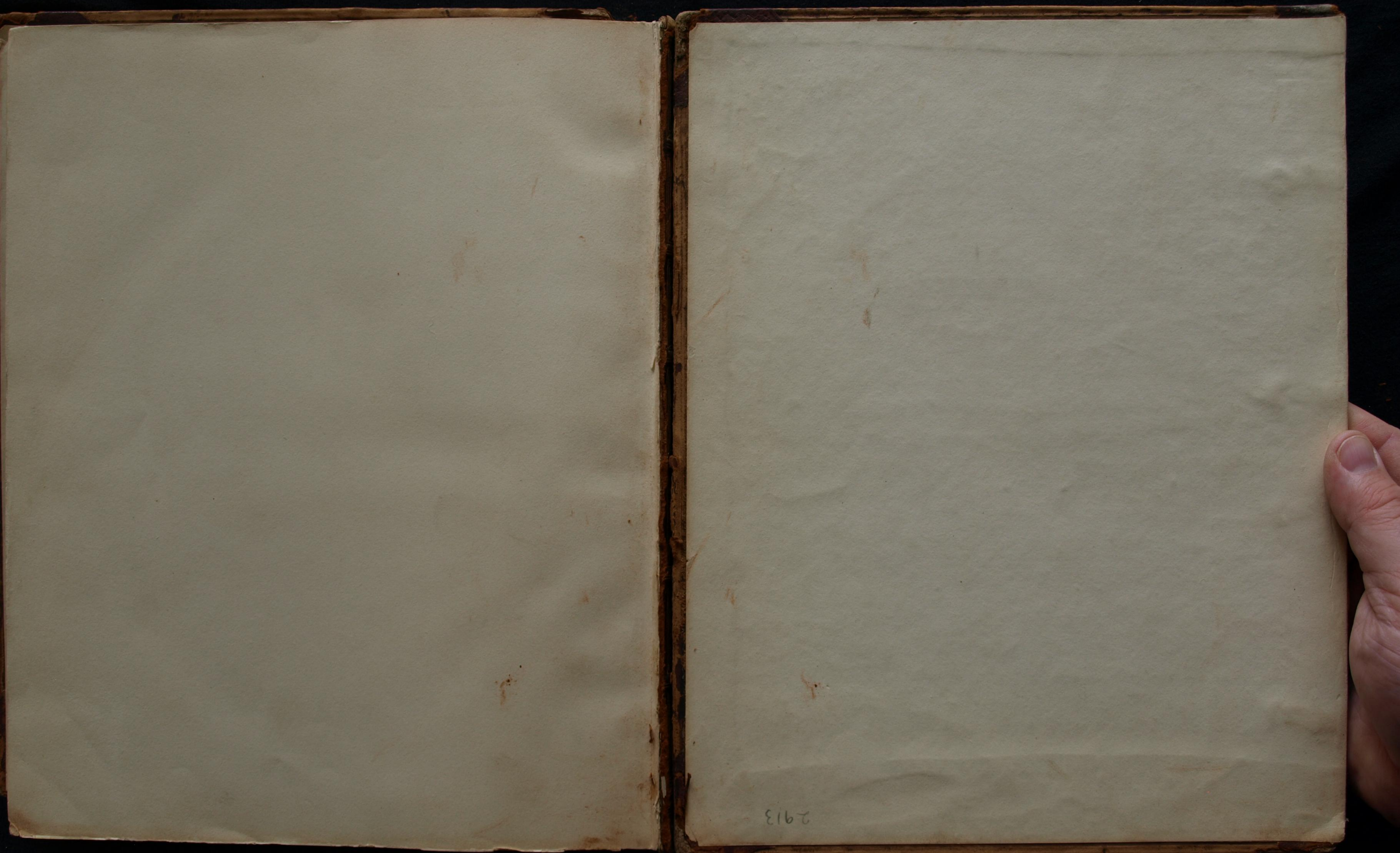


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MILTON